THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 11. NEW-YORK, SATURDAY, JUNE 1, 1833. Whole Number, 115.

Trinity Sunday.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?—*St. John* iii. 12.

Creator, Saviour, strength'ning Guide,
Now on thy mercy's ocean wide
Far out of sight we seem to glide.

Help us, each hour, with steadier eye,
To search the deep'ning mystery,
The wonders of Thy sea and sky.

The blessed angels look and long
To praise Thee with a worthier song,
And yet our silence does Thee wrong.

* * * * * * *

The busy world a thousand ways
Is hurrying by, nor ever stays
To catch a note of Thy dear praise.

Why tarries not her chariot wheel,
That o'er her with no vain appeal
One gust of heavenly song might steal?

Alas! for her Thy op'ning flowers
Unheeded breathe to summer showers—
Unheard the music of Thy bowers.

What echoes from the sacred dome
The selfish spirit may o'ercome
That will not hear of love or home?

The heart that scorn'd a father's care,
How can it rise in filial prayer?
How an all-seeing Guardian bear?

Or how shall envious brethren own
A Brother on th' eternal throne,
Their Father's joy, their hope alone?

How shall thy Spirit's gracious wile
The sullen brow of gloom beguile,
That frowns on sweet affection's smile?

Eternal One, Almighty Trine!
(Since Thou art ours, and we are Thine,)
By all thy love did once resign,

By all the grace thy heavens still hide,
We pray thee, keep us at thy side,
Creator, Saviour, strength'ning Guide!

Keble's Christian Year.

CHARACTERS.

HOWARD.

A mystery has long hung over the character of Howard; but it has been removed by the recent publication of his private diary, in which he stands forth in the consecrated character of a humble devoted *Christian*. The motive by which he was actuated, was an ardent desire to promote the glory of his God, and the temporal and eternal welfare of his fellow-men.

United to the Lord Jesus Christ by *faith*, and having thus imbibed the spirit of his divine Master who "went about doing good," it was his highest ambition to walk in *His* footsteps. In every step of his humble, perilous, yet glorious career, he was sustained and impelled by the omnipotent principle of *faith*. His life was the natural and legitimate result of the operation of this divine principle, which always works by love—expanding the soul with the spirit of universal benevolence which purifies the heart, and "overcometh the world." This principle is to the soul what the eye is to the body. It holds the realities of eternity vividly and constantly before the mind, and thus precludes the influence of the present world, by the strong impression of the powers of the world to come."

It is a principle (implanted by the Spirit of God) which gives "substance to things hoped for, and evidence to things not seen;" which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite *future*, makes it bear powerfully upon the purposes of the *present;* a principle, which enables a poor tenant of the dust to take strong hold on the perfections of Jehovah, and fastening his hopes to the very throne of the Eternal, bid earth roll on, "nor feel its idle whirl."

Wherever this principle exists, and is allowed to exert its appropriate influence, it invariably prompts to enterprises of benevolence, and leads its subject to let their "light so shine that others may see their *good works*."

This was the principle, which, by holding up to his view "the recompense of the reward," prompted Moses to choose affliction with the people of God, rather than the pleasures of sin.

The same principle supported and directed Paul, in his disinterested life, and enabled him to rejoice in the midst of his most severe sufferings.

And it was this same *principle* that led *Howard* to visit all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts, but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the guage and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His life furnishes an example of self-denial, patience, perseverance, courage, fortitude, temperance, activity, compassion, humility, repentance, evangelical faith, and charity.

In the cluster of virtues that adorned his character, *humility* was most conspicuous, and became brighter toward the evening of his life.

His will (which was made about a year before his death,) directed that his body should be buried wherever he might happen to die, and closes with this characteristic sentence, "My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord, my strength, and my song, and I trust, is become my salvation; and I desire that a plain slip of marble may be placed under that of my late wife, containing an incription of my name, and the year that I died; with this motto, "Spes mea Christus." "Christ is my hope."

He gave his minister very particular directions, both as to the text he should take, and the discourse he should preach upon the occasion of his death. The text he selected was the last verse of the 17th Psalm, as being expressive of the prevailing desire of his heart.

He exacted a solemn promise from his pastor that he would not enter into any particulars of his life and actions, and in order to prevent this, as much as in him lay, he destroyed all the letters and papers that might be of use in such an attempt.

Let all who may glance their eye at this communication, and especially the *young*, be exhorted to contemplate the life of Howard, and while they cannot but admire his character, let them seek that principle by which he was controlled; and they will thus be rendered happy and useful in life, triumphant in death, and blessed in eternity.—*(Pittsburgh) Friend.*

THE LATE ADMIRAL, LORD EXMOUTH.

In the full vigor of his bodily and mental powers, and little beyond the prime of life, he was now to endure that severest trial to an active mind, the exchange of important and exciting duties for repose. He avoided politics entirely, happily for his reputation and peace, since he thus escaped the contamination of party intrigue, the virulence of party animosity, and the envy of the multitude, ever slow to be just to his merits who has already distinguished himself in another pursuit. He possessed resources higher, purer, and more certain. Amidst his public duties, his character had been influenced, and his conduct directed by religion, and its principles acquired new importance when no external responsibilities diverted his attention from himself, and the attainment of every worldly distinction had left the world not a bribe to offer him. Down to old age they supported him; and as he advanced toward the end of his course, they raised him more entirely above all temporal considerations. When the highest honor in his profession, the dignity of vice-admiral of England, was conferred upon him, accompanied with a flattering letter from the King, he received it as a man who felt himself just at the portals of eternal glory. He observed that he should have it only for one year, and his prediction was fulfilled. Being now in his 77th year, his bodily strength failed him, but his mind retained its character, or, if it had declined in any degree from its former powers, the decay was not perceptible in the quiet of domestic retirement. He had always cherished a warm attachment to the Church, and had become a member of the Society for Promoting Christian Knowledge, at a period when principle rather than example must have determined the step; and he now often expressed great anxiety for her welfare, and sometimes almost despondency when he saw the attacks of her enemies, and the apparent supineness of so many who should defend her. Within the last year of his life he lost a daughter, after an illness too short to break the blow; and soon after he was called to meet his brothers for the last time, at the death-bed of the youngest of them, Sir Israel. Brave as a lion, and distinguished on many occasions, especially at Trafalgar, where the Commander-in-chief of the combined fleets struck to him, Sir Israel had endeared himself to both his brothers by a character modest and gentle almost to a fault. He had assisted Lord Exmouth in the *Nymphe*, and materially contributed to the success of the action; he had long served in the same ship with him in the Mediterranean, when both were flag-officers; he would have accompanied him to Algiers, but that Lord E. would not allow him to expose himself to danger, where duty did not absolutely call him: and now, while affording his elder brother a practical warning of his own fate, he gave him also an example how to meet it. "I know in whom I have believed," was the testimony of the dying Admiral. Pleasant in their lives, in death they were not long divided. Lord Exmouth had returned to his home but a very few weeks before the commencement of his own fatal illness. The danger was at first most imminent, but he unexpectedly struggled through this, and then lingered for many months under increasing weakness, and without a chance of recovery. Yet, whether contemplating an almost sudden dissolution, or sinking under protracted disease, he was equally supported by the faith which had been illustrated in his life, and was now proved in his death. An officer who had long served under his command, remarked, "Every hour of his life is a sermon; I have seen him great in battle, but never so great as on his death-bed." To those who surrounded him, the commander and conqueror were forgotten in the superior dignity of the dying Christian; and when nature was at length exhausted, he closed a life of brilliant and important services with a death more happy, and not less glorious, than if he had fallen in the hour of victory.—*Christ. Rememb.*

MISCELLANY.

UNEDITED LETTERS OF ARCHBISHOP SECKER.

From the Christian Observer.

Dr. Secker, both while bishop of Oxford and archbishop of Canterbury, was in the habit of corresponding with the Rev. Dr. Samuel Johnson, of Connecticut, upon the affairs of the Episcopal Church in America, in which he took a zealous interest. Dr. Johnson and his friends had been very anxious for the appointment of bishops in the American colonies, and had sent over to the Society for the Propagation of the Gospel in Foreign Parts, in the year 1750, a plan for that purpose, with an answer to the objections alleged against it. Several of the leading members of the Society entered warmly into the object; among others, Bishop Berkeley, Bishop Terrick, Bishop Sherlock, and Bishop Lowth, who all corresponded with Dr. Johnson on this and other important matters;* but no individual exerted himself so zealously and perseveringly as Archbishop Secker. We have at this moment before us a pamphlet, published by Rivingtons, in 1769, being a letter written by Secker to "the Right Honorable Horatio Walpole, Esq., concerning bishops in America," and found among the Archbishop's papers, with a direction that it should be printed after his death; in which that prelate (then Bishop of Oxford) urges upon government, in the most earnest and convincing manner, the duty of providing bishops for our colonies. It was afterward inserted in the Archbishop's Works, and may be referred to with great advantage in relation to the importance of the Episcopate, and the need of bishops in various parts of the British dependencies. The efforts of Secker and his friends were opposed by the leading statesmen of the day, on the ground that the establishment of bishops in the colonies would be expensive, and introduce exorbitant church power, and raise uneasiness both at home and abroad. In the meantime, the great body of the clergy took little or no interest in the question; and the laity were in general, if not actively hostile, at least apathetic; and thus the matter continued till the American war. After the Revolution, when the two countries returned to amicable relations, the friends of Episcopacy in America were urgent in soliciting consecration for two or three of their clergy, who might keep up the episcopal succession. It had been a serious evil, even before the Revolution, to be deprived of the rite of confirmation and of diocesan supervision, and to be obliged to send candidates for Holy Orders to England, at great expense and loss of life, a large proportion of them having died of the small pox; but, now that the two nations were politically separated, even this limited intercourse was cut off, and the establishment of Episcopacy in America became absolutely essential. Several of the English prelates were very anxious on the subject; and, as we have seen in the passages above quoted in the note, the bishops of London, even before the Revolution, had felt much pain in having a nominal charge, to which they could not possibly attend, and had long wished the American colonies to be superintended by bishops of their own. But the English bishops could not legally dispense with the oath of allegiance, prescribed by the Act of Uniformity, till they procured an Act of Parliament for the purpose; and even that Act applied only to the ordination of priests and deacons, and not to the consecration of bishops; and other difficulties and delays occurred, so that the patience of our American brethren was well nigh exhausted; and Mr. Seabury, the first American bishop, resorted in a heat [?] from Lambeth to Edinburgh, to get himself consecrated by the non-juring bishops of Scotland. This was in 1784, four years before the death of the Pretender, when the Scottish Episcopalians gave in their allegiance to the House of Brunswick, and the penal statutes against them were rescinded. The difficulties in the way of English episcopal consecration for the revolted colonies were, however, surmounted; and Dr. White, Dr. Provost, and Dr. Madison, were consecrated by Dr. Moore, archbishop of Canterbury.

We have digressed to these topics, as bearing upon some of the particulars alluded to in the following letters of Archbishop Secker. We shall extract the chief passages, omitting some of those which refer to local and temporary details of business, chiefly the location and qualifications of missionaries. The first two of the letters were written while the writer was Bishop of Oxford; the rest, after he was promoted to the See of Canterbury. They have been preserved in America, and ought to be added to his life and works.

"*St. Paul's Deanery, London, Feb.* 27, 1752.

"Good Dr. Johnson,—I am very sorry that I have neither performed your desire of procuring a degree for Mr. Chandler, nor answered your letter sooner."

. . . . . . "You receive, I doubt not, constant accounts from Dr. Bearcroft, and others, concerning the state of the Society's affairs here;" (the Society for the Propagation of the Gospel.) "Our fund is reduced, at present, very low; and the last year's benefactions have been very small. God incline the hearts of men to liberality at the approaching general collection! The King hath given five hundred pounds. I wish it had been more. But I know not whether his predecessors have given any thing. I am reprinting, on this occasion, my sermon before the Society, in hopes it may do some good; and shall give a copy to each minister of a parish in my Diocese. It will be of use to us to receive, as early as possible, both accounts and copies of whatever is printed in your parts, relating to the concerns of the Society. The Dissenters here have lately had some things of this kind before us; and I think we have had them only through their hands. Concerning the important scheme of establishing bishops abroad, I can, at present, give no encouraging prospect. We must endeavor again when we see opportunity; and pray always, that He who hath put the times and seasons in his own power, would, in the time that he sees proper, revive that, and every part of his work amongst us: for indeed, religion continues to decay most lamentably. But we know that all things work together for good; and that the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

"I am, with great esteem and regard, Sir,
"Your loving brother and humble servant,
"Tho. Oxford."

"*Deanery of St. Paul's, March* 19, 1754.

"Good Dr. Johnson,—I should have returned you my hearty thanks before now, if extraordinary business had not put it partly out of my power and partly out of my thoughts, for your favors by Mr. Smith." . . . . . "I am particularly obliged to you for sending me your book;" (respecting Bishop Berkeley;) of which I made a very acceptable present to the late excellent Bishop of Cloyne's son. . . . . . . You have taken very proper care to keep those who do not enter into all the philosophy of the good and great man from being shocked at it, and you have explained and recommended just reasoning, virtue, and religion, so as not only to make them well understood, but ardently loved. Would God there were any present hopes of executing what the concluding piece unanswerably proves to be harmless, useful, and requisite. But we have done all we can here in vain, and must wait for more favorable times; which I think it will contribute not a little to bring on, if the ministers of our Church in America, by friendly converse with the principal Dissenters, can satisfy them that nothing more is intended or desired, than that our Church may enjoy the full benefit of its own institutions, as all others do. For so long as they are uneasy, and remonstrate, regard will be paid to them and their friends here by our ministers of state. And yet it will be a hard matter for you to prevent their being uneasy, while they find you gaining ground upon them. That so much of the money of the Society" (for the Propagation of the Gospel) "was employed in supporting Episcopal congregations amongst them, was industriously made an argument against the late collection. And though, God be thanked, the collection hath notwithstanding proved a very good one, yet, unless we be cautious on that head, we shall have further clamor; and one knows not what the effect of it may be. Our friends in America will furnish us, I hope, from time to time, with all such facts, books, observations, and reasonings, as may enable us the better to defend our common cause.

"I am, with great regard and esteem, Sir,
"Your loving brother and humble servant,
"Tho. Oxford."

The copy of a long letter, of September 27, 1758, written to Dr. Johnson by Archbishop Secker, on his preferment to the See of Canterbury, is lost.

"*Lambeth, July* 19, 1759.

"Good Dr. Johnson,—I thank you heartily for your two letters. I have received much useful information from both of them, especially from the former and longer, of which I hope to have the sequel in a little time. On a consultation amongst the bishops it was agreed, that, though establishing a mission at Cambridge might probably furnish a handle for more than ordinary clamor, yet the good to be expected there, from the temper, and prudence, and abilities of Mr. Apthorp, was likely to overbalance that inconvenience considerably; and that it would be best to propose the matter in the Society, without taking notice of its being liable to any peculiar objections; which was done accordingly, and the resolution taken unanimously."

The Bishop goes on to allude to some American controversy, in which "reflections had been cast" upon the proceedings of the Society for the Propagation of the Gospel; but the letter is mutilated, and breaks off abruptly with, "I was a very young bishop in 1735, and almost my whole time was taken up in the care of St. James' parish; by which means it happened that I either did not know any thing———." This imperfect sentence contains a powerful argument against commendams. How could any man discharge his duties as rector of such a parish as St. James', and yet attend to the duties of the episcopate, including among them the guardianship of institutions for the promotion of the Gospel?

(*To be continued.*)

RELIGIOUS INSTRUCTION OF SLAVES.

It is a subject for deep lamentation that so little attention is paid to the spiritual welfare of our colored population. Their moral and intellectual culture is neglected to a deplorable extent, and it follows, as a matter of course, that they are degraded and vicious. They are, generally, deprived of the blessings of education, and are strangers to the hopes and consolations of religion. Our country, enlightened as it is, presents the melancholy spectacle of two millions of people who are living in gross ignorance, and are almost excluded from our sympathies. The rapid increase of their numbers, threatens still greater evils than we now experience, for the evils entailed upon us by slavery are every day growing with our growth, and strengthening *beyond* our strength.

In order to diminish the evils that exist, and to avert the dangers that threaten our country, the condition of its colored population must be improved. Suitable instruction must be imparted to them, and efforts should be made to bring them under the influence of religious principles. But stronger reasons might be urged. They also must appear in judgment, where the distinction of master and slave will not be known, and where every man will be judged according to the deeds done in the body. Their future welfare must be cared for, so that they may finally become partakers of the inheritance of the saints in light. The Gospel of Christ must be carried to their humble abodes, that those immortal souls, for which a Saviour died, may not perish through lack of knowledge. A worse slavery than that which is sanctioned by human laws, bows them in the dust. It is the slavery of sin. To redeem them from this, is infinitely more important than any thing that concerns their temporal happiness. Can Christians see them grope in the dark, and die as the beasts that perish, without making one effort to enlighten their minds with a knowledge of divine truth, and to show them the way of salvation?

We are happy to learn that in some of our parishes in slave-holding States, an increasing interest is felt in the religious instruction of their colored population. Some extracts are made from the parochial reports presented at the late Convention of the Diocese of South-Carolina, to show to what extent this duty is regarded there, and what encouragements there are to labor in this good cause.

St. Michael's, Charleston.—"A lecture has occasionally been addressed to the colored people of the congregation, after morning or evening service; and a considerable class of their children makes a part of the Sunday School of the Church. The instruction of this class is under the conduct of very respectable ladies, whose interest taken in it, is that of the most exemplary meekness and charity."

Beaufort.—"We have two Sunday Schools for slaves, one for adults the other for children. They are taught by 37 intelligent and highly respectable members of society, and of the Church. The instruction is of course wholly religious, and communicated orally. The Rector continues to preach specially for the slaves and to find encouragement."

St. Luke's.—"The colored congregation of the Chapel of the Holy Trinity, have been instructed in the Sunday School before service, and by the Rector after service. On Hilton Head the Rector has instructed them both before and after service. In the instruction given them before service, his aim has been to interest them in the Liturgy of the Church, and to enable them to respond. The interest in this all-important subject has not diminished among the members of the Church, and most of the planters appear to be feelingly alive to their duty on this point. Could an Episcopal Clergyman be procured to devote himself entirely to this portion of the community, there is little doubt but that he could and would be supported."

Edisto Island.—"Upward of 20 colored persons of various ages, were catechized on Sunday afternoon during the summer months, by the Rector and two ladies, who kindly lent him their assistance."

We append to these reports, an extract from an address of the Rev. Mr. Chester, who visited the South as an Agent for the Presbyterian Education Society.

"With respect to the religious instruction of slaves, Mr. C. remarked that the sentiments of our southern brethren were what we could wish. From Virginia to Georgia he had found but one feeling, and that was an earnest desire on the part of the planters that their slaves should be religiously instructed. One large slave-holder with whom he travelled extensively, expressed his willingness to build a chapel on his plantation, and to pay $200 a year toward the support of a minister who should devote himself to the instruction of his own slaves and those of his neighbors. It is true that there are difficulties in the way of teaching the slaves to read, and of course Sunday Schools on the ordinary plan and Bibles and Tracts can be of no use to that class of the population, but the living teacher, if he be pious and discreet, and especially if he be intelligent and well educated, will find the door wide open among the slaves of the southern country.—*Episcopal Watchman.*

The following view of similar efforts for the accomplishment of the same most interesting and important object, made and now making in the British West Indies, is abridged from a late number of the Barbadian. It is useful to compare the exertions of others in the cause of God, with our own attempts, on many accounts—not among the least, for mutual provocation to multiply good works.

The Branch Association of the Incorporated Society for the Conversion and Religious Instruction of the Negro Slaves in the British West India Islands, was established in Barbados, on the 22d September, 1826, and with the District Committee of the Society for Promoting Christian Knowledge, established on the 17th June, 1825, has been steadily, and, under God's blessing, successfully engaged as fellow-workers in advancing the cause of religious education among the free population, as well as among the slaves, to as wide an extent as their means and opportunities have enabled them.

In the *parish of St. John*, two daily schools belong to and are supported exclusively by the Incorporated Society. There are two separate school rooms, where instruction in reading, writing, and arithmetic, is daily given gratuitously to the free poor and slaves of the town of St. John. In the year 1829, at an expense of £450 sterling, the school room for boys was enlarged, and comfortable apartments for the master added; while the school-room for girls was also enlarged, leaving apartments to the west for the mistress. In 1832, the attendance was: Boys, (free 119, slaves 26,) 145; girls, (free 66, slaves 50,) 116.

There are three Sunday Schools, in which the slaves from the estates are taught two hours and a half to read; that in St. John's, coeval with the establishment of the above-named daily schools; (1827;) that in St. Luke's Chapel of Ease in the south-east part of the parish, coeval with the opening thereof for divine service, August 15, 1830; and that at St. James' Chapel in the north of the parish, coeval with the opening thereof for divine service, August 22, 1830. The whole number attending these schools, amounting to about 400, more or less, have been congregated for the three years past on the last day of the Christmas holidays, in St. John's Church, and examined publicly in the Testament, and the broken Catechism, and have afterward partaken of a simple refreshment at the rectory, and received rewards of little books, thimbles, and pin-cushions. At the same time eight subordinate teachers received two dollars each for giving instruction at night to the children of the estates to which they severally belong.

Mrs. Cable, for many years past, first of her own accord, afterward engaged by the Church Missionary Society, and for the last four years and a half employed by the Bishop, has perseveringly applied herself to the religious instruction of the slaves belonging to the estates in the vicinity of her residence, near St. James' Chapel. Many adults who now attend the Established Church, the Moravians, and the Methodists, owe to her the blessing of being able to read the Scriptures. She now teaches during the forenoon the children who are brought to her from Jarvis's, and in the evening any of the adult slaves who come to her for a lesson.

A school for the daily instruction of the slave children, who are too young to be called to work, was opened in a room at the rectory on the 15th January last, and now includes 65, all of whom, except eight, are from the neighboring estates. Each party is conducted to school by an old woman bearing a basket of dressed provisions for the children's dinner; and from 10 o'clock to half past 3, allowing rather more than half an hour for recreation, they are taught to read every day except Sundays. Their progress has been truly gratifying under Sarah Wise, the teacher, whose elder sister Eliza is with equal industry and patience engaged in conducting a similar school at Murray's.

The number of slaves attached to the Established Church is as follows:—St. John's Church (communicants 52) 528; St. James' Chapel (communicants 40) 266; St. Luke's Chapel (communicants 32) 134.

A Friendly Society has continued in steady operation since 1829; having, in 1832, 180 male members (66 free, 114 slaves) and 331 female; (181 free, 150 slaves;) total 511.

The sum received since the formation of the Society up to 31st December last, amounted to £1254 5*s*. 8*d*. The sum expended £1000 5*s*. 8*d*. Leaving, at interest £200; in hand £54.

After walking to church, as has been their custom, on New-Year's day last, the members returned to the Society's school room, and partook of currant bunn and lemonade. His Excellency Sir Patrick Ross, and other persons of respectability kindly joining them in their simple repast. A reprint of their articles has just appeared with some important amendments and additions, tending to maintain a higher tone of morality, and formally recognising the superintendence of the Rector of the parish as the Director of the Society.

Three other Friendly Societies intended exclusively for slaves *attached to estates*, and attending St. John's Church, St. James' and St. Luke's Chapels of Ease, were formed at Christmas last by the Rector as the Director and Treasurer. Their effect in checking immoral and disorderly conduct is the same as that which the Friendly Society for the town of St. John tends to produce, but the objects to which their funds are applied are somewhat different, being made to suit the peculiar circumstances in which the plantation slaves are placed. Their number is as follows:—St. John's Church (males 177, females 190) 367; St. James' Chapel (males 122, females 147) 269; St. Luke's Chapel (males 68, females 76) 144.

---

* The autograph letters of these eminent men are still preserved in America; (we believe in Yale College;) but neither the letters, nor extracts from them, have hitherto been added to the lives and works of the respective writers. We copy, from the Memoir of Dr. Johnson, two or three passages, which relate to the question of the American Episcopate.

Bishop Sherlock writes, Sept. 19, 1750:—"I have been far from neglecting the affairs of your churches, and have been soliciting the establishment of one or two bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible, for myself, that I am capable of doing but very little service in those distant churches; and I am persuaded that no bishop, residing in England, ought to have, or willingly to undertake, this province. As soon as I came to the See of London, I presented a memorial to the King, upon this subject; which was referred to his principal officers of state, to be considered. But so many difficulties were started, that no report was made to his Majesty. After this, I presented a petition to the King in council, of like purport. His Majesty's journey to Hanover left no room to take a resolution upon an affair that deserves to be maturely weighed. This lies before the King in council, and will, I hope, be called for when his Majesty returns to England. This is a short state of the case. You will see by this account, that I am not yet able to say any thing as to the effect of these applications."

He adds, two years after: "I think myself at present in a very bad situation; bishop of a vast country, without power, or influence, or any means of promoting true religion: sequestered from the people over whom I have the care, and must never hope to see. I should be tempted to throw off all this care, quite, were it not for the sake of preserving even the appearance of an Episcopal Church in the plantations."

Bishop Terrick, who succeeded to the See of London in 1764, on the death of Dr. Osbaldiston, writes:—"I feel, as sensibly as you can wish me to do, the distress of the Americans in being obliged, at so much hazard and expense, to come to this country for orders; but I own I see no prospect of a speedy remedy to it. They who are enemies to the measure of an Episcopacy, whether on your part of the globe or ours, have hitherto found means to prevent its taking place, though no measure can be better suited to every principle of true policy, none can be more consistent with every idea I have formed of truly religious liberty. We want no other motives for declaring our sentiments and wishes of the subject, but what arise from the expediency, I had almost said the necessity, of putting the American Church upon a more respectable plan, by the appointment of a bishop. But whatever are our sentiments or wishes, we must leave it to the discretion and wisdom of government to choose the time for adopting that measure. Whether we shall live to see that day, is in the hands of God alone. We wish only that we could look forward with pleasure, and enjoy the thought."

Bishop Lowth, (then bishop of Oxford,) whose correspondence is mainly on sacred literature, writes, May 3d, 1768:—"As to the great and important design of an American Episcopate, I see no immediate prospect of its being carried into execution. While the state of affairs, both with us and with you, continues just as it now is, I am afraid we may not expect much to be done in it."

At the time when these Societies were formed, care was taken to impress on the minds of the slaves that such Societies were intended to be handmaids to the Church, and not to take precedence of, or be substituted for, religion. And it is gratifying to observe that a steadier attendance at divine service on the Sabbath has followed, whilst some who neglected to go to any place of worship have since joined themselves to the Church.

In the *parish of St. Paul*, in the schools at English Harbor, there were, in 1832, boys (free 41, slaves 12) 53; girls (free 39, slaves 13) 52.

The school-house serves as a dwelling for the master and mistress; a dispensary of a daily meal to about 20 poor persons; accommodation for two or three houseless individuals, and a temporary place of worship on Sunday afternoon for the convenience of residents in English Harbor who are unable to walk to Falmouth Church.

A Friendly Society, similar to that in St. John's, has been going on very steadily under the superintendence of the Rector, who is also the Treasurer. Members (males 31, females 35) 66.—Expenditure, since its formation, £84 7*s.* 6*d.* In the hands of the Treasurer £105 4*s.* 9*d.*

In the *parish of St. Mary*, at Old Road, a school for the daily instruction of free children and slaves from the adjoining estates has been carried on upward of two years. The teacher brings about 40 children to the church to be catechized and instructed in the Sunday School. At Green Castle, there has been in operation for the last eight years a school for the daily instruction of the children belonging to that property, every one of whom, except through their own carelessness they put it from them, are provided with an opportunity of learning to read the word of God. There is also an estate school at Seaforth's, and three other subordinate teachers are employed; so that altogether (exclusive of those at Green Castle) upward of 150 children are receiving instruction in the Church Catechism, and in reading the Holy Scriptures.

In the *parish of St. Peter*, the average number of slave children attending the Sunday School is about 60, of whom 32 read in the New Testament. Eleven estates are attended by subordinate teachers, who bring with them to the Sunday School as many of the children as can be conveniently collected. Many of the negroes have expressed a desire to be regularly enrolled as members of the congregation, and their demeanor in general is orderly and becoming.

The usual number of persons attending the chapel of the Rev. N. Gilbert, in this parish, is 400, of whom 350 are slaves.

The number of children in the Sunday School is 150.

In the *parish of St. George*, the number of slaves enrolled as members of the congregation is stated to be 355, and every Sunday more names are added. Of these the communicants amount to 90. Their attendance at church is steady, and their behavior the most becoming; joining heartily in the responses and in psalmody. The church has been opened on Thursday evenings for a short service of prayers from the Liturgy, and a plain discourse, which has been numerously attended. At High Point, the Rector has opened, at the request of the slaves themselves, on Saturday evenings, a service similar to that on Thursday evenings. This also is equally well attended. There is a school at Carlisle's for the daily instruction of the slaves on that property. The Sunday School, until the year 1831, used to be kept in the church between the morning and afternoon services; it was then made to give way to the increasing congregation of the elder slaves, whose names are called over and a personal inquiry instituted into their spiritual state and manner of life, and has not yet been revived. The Rector purposes to commence a Sunday School at 9 o'clock in the morning.

In the *parish of St. Philip*, the number of adult slaves regularly enrolled as members of the congregation at the parish church is 150, of whom 32 are communicants. There are 8 estate schools in connexion with the church, and one daily school at the rectory consisting of 26 children in constant attendance, of whom 12 are slaves from the neighboring estates, besides 19 who come to the school on Wednesday in every week. There are also several adults who have learnt to read at this school by occasional instruction in the week in connexion with what they obtain on the Sabbath. There are two Sunday Schools; one at the parish church, newly built on its present site, near the rectory, and opened for divine service on the 1st August, 1830; the other at St. Stephen's Chapel, newly built nearly on the same site as the old one, and opened for divine service in December last. The whole of the children attending these schools, amounting to 130, have been at the return of every Christmas publicly examined in the parish church, and afterward entertained at the rectory and rewarded with several little books. No mention is here made of the number of adult slaves enrolled in the congregation at St. Stephen's Chapel, as it has been so recently opened.

Island of Barbuda.—There are 4 schools for slaves: a night school, attended by 78 grown persons, three nights in every week: a day school attended by 75 children, of whom 26 read the New Testament with accuracy; a Sunday School, attended by persons who belong to the other two schools, and taught to read between the services; an infant school, attended daily by 80 little ones from 1½ to 6 years old. Of the persons attending the night school and on Sundays, the Catechist remarks, that the diligence, attention, and becoming behavior observable in all whilst at school, is truly pleasing, and evinces a growing desire for that knowledge which maketh wise unto salvation; and after describing the success which has attended his exertions in the infant school, he expresses a hope that "the system adopted in this, as in most infant schools, whilst it blends amusement with instruction, may implant in their infant minds a lasting desire for 'the one thing needful,' and that being thus early trained in the way they should go, when they are old they will not depart from it." The services of the Sabbath are in general well attended, and the people seem to give heed to the word of life when read or preached. "On the whole," he adds, "we have reason to believe that there is a good work begun in the hearts of many, and that God is, by his Holy Spirit, striving with his people in this place."

In the *Island of St. Christopher*, the daily, town, plantation, and Sunday Schools throughout the island, have continued in successful operation. The following is a summary of the number of children of all classes under instruction in the schools superintended by the clergy:—White children 78. Free colored and black children 368. Slaves (in the daily town schools 255; in the daily estates' schools 1165; in the Sunday Schools, being the excess above the number who attend the estate schools, 163) 1583. Grand total 2029.

MISSIONS.

EDUCATION AND MISSIONARY SOCIETY.

At a meeting of the Missionary Board, held the 2d instant, B. M. Brown, Esq., the Treasurer, reported payments made to missionaries since the Anniversary, - - - $3679 03
funds received during the same period, 3592 16

leaving a balance due the Treasurer of $86 87
and that there remained due to 14 missionaries up to the 1st of April last, - - - - - - - - 720 00

The Rt. Rev. Bishop reported two new stations requiring missionaries. The state of the funds precluded their appointment.

The Treasurer represented the necessity of striking from the list ten of the present number of missionaries, unless more adequate funds were provided.

The Board passed the following resolutions:—

Resolved, That the Rev. Lewis P. Bayard be an agent to make applications, either personal or otherwise, in the city of New-York, for contributions to the Missionary Fund of this Society.

Resolved, That the Rev. L. P. Bayard, Peter A. Jay, Esq., and Floyd Smith, be a Committee to prepare a Circular for distribution in the several parishes of the Diocese, on the state of the Society.

Resolved, That collections for the Missionary Fund are requested to be made at the several Episcopal visitations this season.

Extract from the minutes.

Thos. C. Butler, *Sec'ry.*

CIRCULAR.

To the Members of the Protestant Episcopal Church in the City of New-York.

At a meeting of the Missionary Board of the Education and Missionary Society of this Diocese, held at the Press Buildings on Thursday evening, May 2d, 1833; the following statement was made by the Treasurer:—

That there had been received since the Anniversary in October last, - - - - - - $3592 16
Paid the Missionaries during said time, - 3679 03

Due Treasurer, - $ 86 87

The number of Missionaries is 59.

The number of Stations is 70.

Due 14 Missionaries on the first of April, 1833, and yet unpaid, $720 00.

Thus it appears that on the first of April last, the sum of *seven hundred and twenty dollars* was due fourteen of our Missionaries, and from the representations of the Treasurer, B. M. Brown, Esq., (to whom there is also due the further sum of eighty-six dollars and eighty-seven cents,) the Board received the painful intelligence that THEY WOULD BE COMPELLED TO RELINQUISH TEN OF THEIR MISSIONARY STATIONS, unless prompt and vigorous measures are taken to avoid an alternative so injurious to the best interests of our beloved Zion, and so discreditable to the zeal, liberality, and piety of Churchmen. In addition to the above reduction—two new stations, highly interesting, as described by the Bishop, and eminently deserving the aid of this Society, must be denied its help, unless immediate exertion is made to supply the present deficiency of funds. It may be sufficient for the information of the public, to say that the Missionary salary is only $125!

Under these circumstances it was considered expedient by the Board to make an appeal to Episcopalians in the form of a circular, to be followed up by the personal application of a duly authorized agent, to those who love their Church, and wish to see it extended, with its venerable usages and consoling services, to the portions of our own Diocese which are at present in a measure depending upon us for aid. It is for our brethren, who in the new settlements of our own State are denied the privileges which we enjoy, in whose behalf our Board invokes the aid of Churchmen for an object of no doubtful benefit, and of no equivocal duty. The command from the great Head of the Church, "Go ye into all the world and preach the Gospel to every creature," comes home to the heart of every Christian; and while he realizes the precious consolations of that Gospel which has brought life and immortality to light,—while the sorrows of his own soul are alleviated, and his well-assured hopes are reposed in the atoning merits and prevailing intercession of our Omnipotent Redeemer, and the Holy Spirit has testified with his spirit that he belongs truly to the fold of the great Shepherd and Bishop of our souls—then surely he must feel deeply interested for the brethren of that one household of faith who are deprived of those heavenly comforts, which alone can effectually assuage the afflictions of life, alone can lift the burthen of temporal cares, and alone can present sufficient assurance of a better inheritance beyond the tomb.

The Missionary Board thus offer to the members of the Protestant Episcopal Church in this city, the interesting object of their present application for aid. Shall it be said, that Episcopalians are unconcerned for the character and prosperity of their Church?—Shall it be said, that ten missionary stations, where now the comfortable Gospel of Christ is truly preached, and his sacraments are duly administered, shall be told, We can no longer keep your missionaries? Your churches must be shut, and your congregations must elsewhere seek that Christian sympathy which they have vainly sought from their own household? Will the Episcopalians of this city admit, that there is not zeal enough among the members of our Church to raise a few hundred dollars to save the Board from withdrawing their aid from our destitute brethren?—The undersigned will not, cannot believe it!

L. P. Bayard,
Peter A. Jay, } *Committee.*
Floyd Smith,

Deeply impressed with a sense of the imperious duty, and urgent necessity, of extending the aid solicited in the above circular, I hereby warmly commend the object to the prompt and generous liberality of Episcopalians.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, May 3, 1833.

The members of the Protestant Episcopal Church in this city, who have received the above Circular, and others who are disposed to contribute in the present emergency, would confer a favor on the undersigned, who has undertaken the above agency, if they will send their contributions to his house, No. 106 Amity-street, or to the Press Buildings, No. 46 Lumber-street, as soon as convenient.

L. P. Bayard.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. XII.

"The field is the world."

UNITED EFFORT.—NO. III.

We trust that no apology is needed for presenting again before the Episcopal community a subject so highly important and interesting. We have dwelt thus long upon it, because we believe it to be a hinging point in the interests of our Church, and are convinced that a steady regard to its principles would be followed by the most astonishing results. We have hitherto contemplated the question in the abstract; we now come to consider it with reference to the history, situation, and prospects of our own Church. And here we must beg the indulgence of our brethren for alluding to what we deem to be faults. We are not of the number of those who are perpetually curling the lip and pointing the finger at the imperfections of the Church. Reproach is far from being the best means of correcting the faults of a religious community—it "savoreth not the things that be of God"—it has no kindred with the temper of the Gospel. Those who employ it may be sincere and zealous, but they have that "zeal without knowledge" which once drew down upon itself the rebuke of an apostle. We *must* allude to what we deem to be faults—we may, however, be mistaken in our estimate. We would endeavor to speak with the feelings of one who points out the failures and imperfections of a beloved brother, or a venerated parent.

Our first remark is, that *the Episcopal Church is admirably fitted by its organization for united efforts.* A society furnished with resources equal to those of our Church, must depend for its efficiency upon its auxiliaries. The fountains pour their waters into the rivers, and the rivers into the sea; the lesser veins empty into the greater, and the greater into the heart, and so it is in the moral world. Intermediate efforts have ever been found more efficient than those which were immediate. Now our dioceses are, as it were, societies within a society—not presenting the anomaly of "empires within an empire," but responsible to one common representative body. Each one has its own council and legal head—each one has ample resources and territory, and all these circumstances combine to render our dioceses efficient and powerful auxiliaries.

Our Church is united. There is "peace within the walls" of our Jerusalem. There are indeed some differences, but they do not disturb the general unity and harmony of the body. Of course this circumstance prepares the way for any united undertaking. The spirit of peace has gone throughout our borders, and proclaimed, like the voice of him that cried in the wilderness, "Make straight in the desert a highway for our God." We have seen, as it passed along in its pathway of light, how prejudices gave way and opposition ceased—how hand was reached forth to hand, and brotherly kindness succeeded to coldness. The valleys have been exalted, the mountains and hills have been made low, and now in this day of general expectation, we are looking for the fulfilment of the rest, and anxiously awaiting the time when "the glory of the Lord shall be revealed." But while we are confidently expecting "great things" for our Zion, we are free to confess that much is yet to be done, and we believe that we cannot better do our humble part in the promotion of this great object, than by pointing out some of the obstacles that have hitherto impeded our progress.

We have not yet learned the lesson of united effort. Fact upon fact might be adduced from the records of the history of our Church to prove this assertion. But this is not the place to go fully into such an examination. We only have room for one or two facts which will bear us out, we think, in our statement. Take in the first place our Domestic and Foreign Missionary Society. We have before us the Journal of the last General Convention, from which we learn the following facts. There were added to the list of *members* 10; "an increase," say the committee, "which has been very trifling, and which would be withheld from public view, were it not hoped, that the statement of the truth would stimulate a more adequate patronage." In 1831, a proposal was made to raise $25,000 by 100 subscriptions of $50. "Your Committee regret to state," we use the language of the report, "that 23 names only are enrolled in behalf of this munificent plan." In the same year, a proposal was made to raise $3000 by 300 subscriptions of $10. There were then only 130 upon the list." A judgment has been awarded by the court against a temple erected in Pensacola to the honor of Almighty God, and there are five names annexed to a subscription of $10, proposing to relieve it from this embarrassment; one of which names however, has been put down for five subscriptions. The whole sum is only $1000.

We turn now to our General Seminary. And here we devoutly thank the God of the Church that he has put it into the minds of *a few individuals* to endow this noble institution, in a manner every way worthy of the name of a Christian—every way worthy of the cause of Theological Education. But how is this institution supported *by the Church?* Time after time has an appeal been made—time after time have we been told that the legacies were not yet available, and that the Seminary was suffering for the want of help, and yet we read in the Journal of this same General Convention, that the expenditures amount to $1400 more than the receipts. We will only mention besides, the New-York Missionary and Education Society. It is universally acknowledged, that the Diocese of New-York is one of the most efficient in the Church, one of the main pillars of her institutions. In the year 1832, an Education branch was connected with the New-York Missionary Society which had been in operation for several years before. Public attention had been especially directed to the cause of ministerial education, and the interest which was then excited, resulted in the above-mentioned union of the Education and Missionary objects. Of course a proportionate increase might have been expected to the income of the society. But we have to record the alarming fact, that the income for the year 1832, was *about* $300 *less* than that of the year 1831![*] Christian brethren, shall societies contemplating objects like these be suffered to languish? Shall the cause of Christ retrograde among us? We know that much of this may fairly be imputed to the want of individual interest, but we do not lay the chief fault here. There is interest enough throughout our borders to support every one of these objects with munificence. There are many, very many fountains throughout the land where waters are gushing forth in silence, but there are no tributary streams to which they can find their way; their silent outpourings are unheeded, and they waste their freshness upon the desert.

The division into dioceses, instead of promoting general objects, has in some cases retarded them. We have sometimes forgotten that we were members of the Episcopal Church in our efforts to promote the interests of a particular diocese. There has in some cases existed a spirit of confining the efforts of a diocese within its own territorial limits. But this is not the spirit that prompted the Saviour's definition of "our neighbor"—it is a spirit that locks up all the sympathies of a Christian heart—it denies to all beyond a certain space, however destitute, however helpless they may be, the blessings of light and salvation. They who have acted under its guidance have undoubtedly meant to do the will of their Lord and Master; but will such a course of conduct bear the test of Gospel principles—a Gospel the very essence of which is expansiveness in feeling and action?—Either the funds that are raised in any particular Diocese should be expended within that diocese or they should not. If they *should*, it is to be presumed that the board of a general society would be so far capable of estimating the force of valid reasons, that they would make all the necessary appropriations. If they *should not*, who among us would for a moment cherish the thought of sinning, as did Ananias and Sapphira, and keeping back for their own good that which of right belonged unto the Lord? Now surely such a board would be well fitted by their knowledge of the wants of the Church at large, and by a due sense of the solemn responsibilities of their office, for making a wise decision upon the respective claims of different sections of country. Are our brethren in the West perishing for want of the manna that came down from heaven? in God's name deny them not. Are the Heathen passing away to eternity by millions unreclaimed, unforgiven? then as we love that Saviour who loved us, even unto death, let us send them help and comfort; yea, let us send them eternal salvation in all its freeness and richness.

Let us adduce in this place the words of the Report of the Standing Committee of the Domestic and Foreign Missionary Society. "It is abundantly manifest that nothing is wanting, under God, to an adequate supply of resources for all the missionary exigencies of the Church, but a general and uniform plan of CO-OPERATION among her members." This "would not only secure a competency of resources, but would have a most auspicious bearing upon the *spiritual* interests of the members of the Church." Such is the language of men who have been led by the duties of office to contemplate the causes that assist or retard the progress of the Gospel. We have but one thought more to present.

The present is a crisis in the interests of our Church. Society is in motion—attention is awake—and men are waiting for the signal of action. We cannot now allude to the encouraging circumstances which have been noticed, any further than to state that those who have observed the signs of the times, have seen much reason for devout thankfulness to Him who has promised that "He will be with us alway, even unto the end of the world." We have watched with no little interest, some *striking* indications of increasing zeal and efficiency. Such then is the state of things. *The present is a crisis*—a time full of importance and responsibility; importance for the Church, responsibility for us. Say then, shall this opportunity be improved—shall this golden harvest of promised blessing be reaped? There is solemnity—deep solemnity—overpowering solemnity in the question. Who can calculate the importance of those balancing moments on which depend the interests of ages? those points in human existence on each side of which vibrate the temporal and eternal welfare of millions? We may now perhaps be giving a character to the Church of our love, which it may retain until the end of time; we may be moulding in an important degree the religious destinies of all the children of the Episcopal Church in years to come. The fact speaks for itself—it comes home to the bosom of every one that loves the cause of religious truth. "Whatsoever thy hand findeth to do, do it with thy might." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Z.

[*] It will be noticed that we have even allowed the income for 1831, to be $600 more than the amount which appears in the Treasurer's Report. We have done so, because it is stated in a postscript to the Report, that contributions had been received from auxiliaries, which would materially affect the statement that had been made. The Board intimated in this postscript, that they had "barely obtained" the amount of the preceding year. This must refer to the contributions from auxiliaries, because the income of 1831 would have been much more than that of 1830, even deducting these $600.

For the Churchman.

BERKELEY, BISHOP OF CLOYNE.

Sir James Mackintosh bestows the following commendation on this eminent prelate: "Ancient learning, exact science, polished society, modern literature, and the fine arts, contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agree with the satirist in ascribing

To Berkeley every virtue under heaven.

"Adverse factions, and hostile wits concurred only in loving, admiring, and contributing to advance him.

"Even the discerning, fastidious, and turbulent Atterbury said, after an interview with him, 'So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman.'"

Thus by the practice of every virtue, and by his philosophical writings, paradoxical in sentiment, yet brilliant in style, and captivating to every scholar, Berkeley has rendered his name immortal. The fame he obtained among his contemporaries was not evanescent, but enduring as the noblest monuments of English literature.

The brilliant talents and ardent piety of this amiable man call forth the kindliest feelings from every breast; yet from the American philanthropist and Christian, Berkeley is entitled to a double portion of gratitude, for the interest he took in our affairs, and for the sacrifices he made in the vain, yet noble attempt, to reclaim and convert the wandering savages, who at that time retained their ancient hold on portions of the Atlantic States.—With a benevolence worthy of better success, he left his numerous circle of affectionate friends, and resigned his revenues and dignities in the Irish Church, for the purpose of establishing a college for the education of the North American Indians. After spending four years at Newport, R. I., in the futile attempt to carry his plans into execution, he was compelled to desist from his philanthropic enterprise, because government would not favor his designs.

"He was compelled," says the beautiful writer just quoted, "to forego his work of heroic, or rather godlike benevolence; though not without some consoling forethought of the fortune of the country where he had sojourned."

"Westward the course of empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day,
Time's noblest offspring is its last."

This was truly a worthy example exhibited by him to us, who have at this late hour began to exert ourselves in behalf of the descendants of the former occupants of our country.

If his spirit animated us, the reiterated cries for aid would not sound in vain from our Western frontiers.

Could he now view the Church of the Redeemer, "extending its cords, and strengthening its stakes," not only among the injured race that excited his sympathy, but over the free and enlightened population of that vast country, which, at the period of his visit in the early part of the last century, was a howling wilderness, it would show that his high formed expectations of its future glory were not without a firm and substantial foundation.

If we, in this favored portion of our country, who enjoy the inestimable blessings of civil and religious liberty, were to make, in attempting to spread their enjoyment still farther, as many sacrifices in proportion, both of wealth and labor, as the illustrious Berkeley made, the Church in all her beauty would advance with still more rapid strides than she has done heretofore. He was a stranger, an inhabitant of a far distant land, bound to our country by no ties of kindred; scarcely, indeed, by those of a common faith and worship; for at that early period, the responsive strains of devotion were seldom heard through our borders; and but here and there the authorized herald of the cross was found proclaiming the glad tidings of salvation. But with us the case is now different. We are called on, by all the ties of kindred, by our love of country, and by our attachment to the "Church of the living God," to use our utmost endeavors to extend the blessings we enjoy to the utmost West. If we cannot follow the highly-gifted Berkeley through all his metaphysical speculations, and unfruitful paradoxes, yet we can imitate his example in devoting our wealth and talents to the furtherance of the cause of the Redeemer, and in enlightening those portions of our race who yet sit in darkness and the shadow of death, ignorant of the great plan of salvation, and unconscious of the everlasting destiny that awaits them.

J. A.

For the Churchman.

THE PHILOSOPHY OF COLERIDGE.

Mr. Editor,—I observe that one of your recent correspondents congratulates our Church and country upon the increase of what he terms "the Coleridge Philosophy" among us. The fact, I presume, is so, and it may be that a philosophy which has led to much of error in the European intellect, may be innoxious in that of America. It may be so, I say, because the alarming tendency of this philosophy is to quietism and contemplative error, while the practical dangers to which we in this bustling new world are exposed, arise mainly from the opposite source, viz. forgetfulness of our own and all other spiritual nature. Like a vigorous shoot, therefore, wrongly bent, it may not be unwise to pull it back a little too far in the opposite direction, in hopes that it may settle in the right one. Still, however, it becomes us not to go blindly into this or any other system of philosophy, since, after all, we shall find all systems of spiritual philosophy to be dangerous, save that which is drawn directly from the oracles of God. My object, therefore, in this communication, is rather to caution than to oppose, since in the one in question, with many deductions of error, there is yet, in my opinion, a solid foundation of truth; and as to the pure, all things are pure, so to the pious and right-minded, this philosophy, like all other, may be safe, since they will receive what in it is good, and reject the evil. Still, however, it becomes us, as reasonable men, to pause before we adopt, and examine before we sanction,—and, above all, it becomes such as you, Mr. Editor, who stand as guardians at the sacred portals, not to let pass unquestioned into the temple, strangers of such uncouth speech and foreign garb, who, with Christian on their tongue, have yet the reputation of being unbaptized in heart. I say not this, Mr. Editor, in the way of personal condemnation, for rarely, in my opinion, has the Church had a more watchful and keen-eyed sentinel, nor yet in condemnation of the opinion, but merely, as I said before, in the way of caution,—finding sufficient reason for such caution in the well-known fact, that in Germany, the birth-place and cradle of this philosophy, infidelity has long reigned triumphant; that the chief supporters of it have in following out its principles, or rather by losing themselves in its vague abstractions, settled down at length into universal skepticism or gross atheism; or as they, in their philosophical jargon, term these opinions, into *egoism* and *absolutism*,—and in England, into which it has been transplanted, mainly, no doubt, by the talents and eloquence of Coleridge, it has recently become the patron of the wildest fanaticism which Protestant Christendom has ever exhibited. On these grounds, therefore, I question the stranger; and, before I can give him the right hand of fellowship, demand to be satisfied that he has renounced all connexion with heretics and blasphemers, and that fanaticism and mysticism, infidelity and atheism, are not as they are reputed to be in the countries where they dwell, his legitimate and acknowledged offspring.

Lest what I have said appear harsh in your eyes, in reference to one of the great names of living genius, permit me to add, that there are few more fervent admirers of the talents of Coleridge, than myself, and none more ready to give him unquestioned credit for sincere piety. Still I will not take for my spiritual guide, (while I can have St. Paul to teach me,) one who has bewildered a lofty and far-seeing intellect by habits of intemperance, and the abstractions of German metaphysics. But still, with all his faults, I love and admire him. He who could pen such lines as the following, I cannot but believe has a *heart* at least practised to the best philosophy, and will one day find not in "himself" as he proudly asserts, but in "the angel Death," and still more in Him who hath led him captive, relief from all the sufferings of a life tried beyond the common lot of humanity.

"How seldom, friend! a good great man inherits
Honor or wealth with all his worth and pains!
It sounds like stories from the world of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains.

REPLY.

For shame, dear friend! renounce this canting strain,
What wouldst thou have a good great man obtain?
Place? titles? salary? a gilded chain?
Or throne of corses which his sword hath slain?
Greatness and goodness are not means, but ends!
Hath he not always treasures—always friends,
The good great man? Three treasures, Love and Light
And Calm Thoughts, regular as infant breath:
And three firm friends, more sure than day and night,
Himself, his Maker, and the angel Death."

M.

REVIEW.

For the Churchman.

Lectures, Explanatory and Practical, on the Epistle of St. Paul to the Philippians. Intended chiefly for the use of Families. By Manton Eastburn, M. A., *Rector of the Church of the Ascension, New-York.* New-York. G. & C. & H. Carvill. 1833. 8vo. pp. 247.

These lectures are of rare value; and promise very essentially to serve the interests of the Gospel, by their simple, frank, and fervent exhibition of those cardinal doctrines, which are associated with the cross of Him who died for us.

They were composed and delivered, in the winter of the years 1829–30, on successive Sunday mornings. The author's object in now publishing them, is to provide a book for *family reading*, and especially on occasions of Sunday evening worship at the domestic altar. The aim which he professes, is the practical illustration of the word of God, and the enforcement of its life-giving truths. In this aim he has been very happily successful. None can rise from the perusal of his book, without some solemn recollections of Christ crucified; and very few can fail to be impressed with the views here given of the enormity of sin, the wonders of redeeming love, and the beauty of holiness.

The Epistle of St. Paul to the Philipians, rich in the peculiarities of the Gospel scheme, is a treasury of divine knowledge. The Apostle's words here recorded, are all taken up in course, and expounded and applied, in eighteen lectures, each discoursing on a few verses, and holding forth the word of life which they reveal.

A lovely spirit pervades the whole volume; and in its practical reflections, there is often a peculiarly hallowed glow. We select the following extract from the close of the fourth lecture, on ch. i. 19–24.

"Finally; Is it not in terms most tender and inviting, that the Apostle here *delineates the surpassing blessedness of that world of joy?* Recur, my brethren, to his language. 'Having a desire to depart, and to be with Christ; which is far better.' Yes; it *is* 'better' to leave this region where God has placed us for a season, for that invisible land which is in reversion. It is better, because there the Christian will have finished his conflict with sin; and, laying down the weapons of warfare, shall enter into eternal tranquillity. It is better, because there the mysteries of God's providence will be unravelled; and all the dealings of his hand, during this brief journey of life, will appear in the light of infinite justice and infinite love. It is better, because the believer will then enter into a congenial society, without any mixture of those evil ones who here harass his progress; and in respect to whom David so feelingly exclaimed, 'Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!' It is better, because there Christ himself sits, as the immediate joy of his people; and they can taste, without any diminution or hindrance, and through eternal ages, the sweetness of his beatific presence.—My dear hearers, such was the view taken by St. Paul, of that place prepared for those who die in the Lord. Are these your feelings? Is it in such a light, that the world of spirits appears to your contemplations? Or, amidst the frivolities, the cares, the diversified objects of a present state, are the glories of that which is to come hidden from your vision? If so, however, you are destitute of the views and privileges of the believer. You must, through divine grace, become moulded into the frame of the Apostle: heaven must appear infinitely desirable above the insignificance and unsatisfactoriness of earth: you must sympathize with David's feelings. 'My soul thirsteth for God, for the living God: when shall I come and appear before God?' Ps. xlii. 2." pp. 52–54.

In many pages, there are direct appeals to the heart and conscience, eminently calculated to arouse and to alarm the sinner. The seventh lecture, on ch. ii. 5–11, closes with these words:

"And now, my beloved brethren, permit me to inquire, In which of these two ranks of subjects to the Prince of Peace, are you, at this present moment, to be found? What is the spirit in which you are living, in reference to that blessed Being, who, when the fulness of time was come, submitted to the penalty of transgression; and then rose to that seat of glory, where he now reigns as the Sovereign of all? Are you among these heartless and impenitent spirits, who are in no other sense the subjects of Christ, than as being enemies, who, in the appointed hour of retribution, must be eternally 'put under his feet?' Are you passing your days in thankless forgetfulness of all that he has done, and all that he has suffered? Are you refusing to admit his just authority over your hearts and lives; drowning the remembrance of redeeming love amidst the vanities of the world; and proclaiming aloud, in every part of your career of practical infidelity, 'We will not have this man to reign over us?' Oh, rash and thoughtless spirits! Carry forward your reflections to that day, when this once crucified, but now ascended Jesus, shall appear in the glory of the Father, with his holy angels, to execute summary 'vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.' It is then that this exaltation of the Saviour to his throne of power, which you have been now considering, shall be disclosed in all its grandeur; but, at the same time, shallbe full of horror and bitterness to you. How shall you feel within yourselves, in that desolate hour, to be among those for whom is reserved, not the welcoming smile of the Redeemer in his judicial character, but his frown of righteous indignation? Now, then, in the season of grace, pardon, and mercy, yield up your hearts to the Author of your redemption, in a free and willing obedience: and defer not the moment of submission until that final scene, when they that have not voluntarily accepted his love, shall be constrained to acknowledge him amidst 'chains of darkness.' Seated upon his station of authority, he shall cast his eye upon those, who, while life and opportunity lasted, refused to be his obedient disciples, and to conform themselves to his will: and, with a voice, at whose terrors they will call upon the rocks to fall upon them, and the mountains to cover them, he shall utter forth the command,—'Those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.'" pp. 93–95.

The author, as he acknowledges in his preface, has "kept constantly in view those distinguishing features of practical and experimental religion, in which all Christians agree; and has rendered his work suitable for general circulation;" and he "believes that nothing will be found in the present volume, to which all cannot cordially subscribe, who love our Lord Jesus Christ in sincerity." The Churchman, therefore, may not look here for any of his distinctive peculiarities. He may regret, that this book is not a direct tribute to the beloved Church of our fathers, and that her peculiar institutions are not brought within the radiance of the hallowed light which here beams. And it must promptly be admitted, that the Apostle's words afford some powerful arguments, in commendation of these good "old paths." But, with this abatement, the Lectures may be commended in the strongest terms. Their views of divine truth are clear and deep. They are an admirable manual for all families; they are a useful companion for the theological student, who would know what it is to preach the doctrines of the cross; and, for the author's labor of love in these devout pages, many a crown of rejoicing, it may be hoped, will be his rich recompense, in that day when the Lord shall make up his jewels.

X. S.

THE CHURCHMAN.

SATURDAY, JUNE 1, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

Bishop Onderdonk proposes making a Visitation in the month of June, as follows:—

Trinity Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11, P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Dashville Falls, P. M.

Agent.—Mr. Benjamin Ames, now travelling in the Eastern States, is authorized to act as Agent for the Churchman, and recommended to the co-operation of its friends.

To Correspondents.—"Q. P." and the favor from the General Agent of the Missionary Society, were received too late for insertion. "C. W. E." is under consideration. "Amicus," is rather out of our line.

Notices of several new publications (among others, the excellent charge of Bishop Onderdonk, of Pennsylvania) are unavoidably deferred.

Visitation of the Bishop.—In a letter dated Malone, Franklin Co., May 18th, Bishop Onderdonk writes: "Although I cannot say I have been in peril, yet I have experienced much inconvenience and delay, from the effects of the late heavy rains. Between Fort Ann and Whitehall, both road and canal were, for more than half the distance, impassable, and we could make our way only by being 'set,' in a canal boat, through the water which covered the fields like an immense lake. Although, however, the detention thus occasioned threatened my missing, for the first time, an episcopal appointment, yet such, happily, was not the case, and thus far every one has been met."

Coleridge's Philosophy.—Our friendly correspondent "M." is hardly so 'keen-eyed' as he too favorably deems the editor of the Churchman, or he would not have laid the blame which he thinks due to an editorial opinion at the door of 'a correspondent.' We are in honesty answerable for all the evil attending the extension of patronage to the 'stranger' of whom "M.," we cannot think on sufficient grounds, is so mistrustful. We may take another opportunity to sift the objections so ingeniously urged against a system which harmonizes (so far forth as we know and understand it) better with the "word of truth" than any other class of human speculations; but would rather it were done by abler advocates, more thoroughly versed in its principles, and therefore better qualified to appreciate them. In the meanwhile we must be allowed again to express gladness in the conviction that our bustling, *sensuous* community is feeling daily more and more of the influence of this thought-loving, spiritualizing school.

Our Baptist Brethren have an advantage over us. They use weapons which we cannot handle. The 'Baptist Repository' speaks thus of Ivimey's book about Milton, our criticism not having been altogether satisfactory to the editor.

The appearance of this volume will doubtless start up the hounds of the Episcopals and lovers of "prelacy and popery;" and we can easily imagine how the bile of a "Churchman" may be moved by the powerful doses administered by this indomitable and unpensioned Independent. Mr. Ivimey's authorship will unquestionably be visited with their most hearty maledictions. When the sore place is touched, we are sure to hear the greatest outcry.

On the other hand, the Boston Recorder, no very staunch 'hound of the Episcopals,' but something of a judge in books and men, gives the following notice of Ivimey's trash.

> A title of rich promise; but the performance is wretched beyond all comparison. The book was doubtless prepared hastily with reference to the present state of England, and especially to the war now waged against the Established Church. Even in this view it is a disgrace to the cause. Instead of seizing on the great principles of religious and civil liberty which are the basis of Milton's controversial tracts, Mr. I. seems to have looked out for the most virulent and abusive paragraphs; and in regard to these there are inaccuracies and blunders without end. We are astonished that such a book should be recommended, even in the heat of partizanship, by respectable British journals; and still more, that it should be reprinted in this country.

Diocesan Missionary Society.—We last week alluded to the immediate and pressing necessity of this Society. The circular of which we then spoke is now laid before our readers, together with an introductory extract from the proceedings of the Missionary Board. The Episcopalians of New-York have seldom been presented with a more urgent and in every sense imperative claim upon their liberality.—*Liberality*, we say, using the current vocabulary. But have we, as yet, ever done any thing meriting that name, in this work of imparting to others the streams of blessing richly flowing to ourselves? We fear not. Calmly looking on what has been done, what might have been done, and what is yet to do, we cannot characterize the support of any of our institutions—not even this, the favorite of our Diocese, as at all *liberal.*—And now, there seems to be a likelihood that the Missionary Board, because they have too fondly thought that their attention to crying wants would be justified by increased support, must *contract* their operations—must dismiss their missionaries—must break up some ten, fifteen, or twenty growing congregations of Christian worshippers, whom ten years would see able to support themselves, but who must, if now deserted, scatter and become extinct! And this must take place for want of a sum less than that which some of our wealthy members can afford to spend in the carpeting alone of a new house!

The English Bible.—One of the most foolish and presumptuous projects of this projecting age has just been broached by Noah Webster, LL. D. Taking advantage of the attention drawn to the character of the text of the English Bible, by the statements, true and false, correct and exaggerated, with which the public prints have recently abounded, he has proposed a revised and amended edition of the English version of the Scriptures, to be executed by *himself!!*

There are many and weighty reasons why even a convocation of the most learned men of our day ought not to undertake the business of making alterations in the English Protestant Bible. Some we have already stated. But that an individual should assume, on his own responsibility, the office of corrector of the rule of faith for the millions who use the English tongue, is a degree of rash arrogance hardly credible. For once, we rejoice to find the press decided, and very nearly unanimous in resistance to a bold and unwarrantable innovation. The proposals meet with just indignation and contempt from every quarter.

Dr. Webster proposes to tamper not only with the language and style of the translators of the Scriptures, but with the substance of revelation itself! He will, forsooth, set right the grammar, put modern words and phrases for such as he thinks obsolete, and express "by euphemisms, such indelicate words and phrases, as are most offensive." Never have we seen stronger proof than this last clause affords, of the utter corruptness of our age. Who need 'euphemisms?' The child, whose imaginations are yet unsullied with the pollutions of the world? or the man who beneath an exterior garb of decency cloaks a heart steeped in lust and cherished wickedness? Assuredly, the latter. And, as assuredly, let the Doctor alter and amend God's word as he may, corruption will outstrip him, and find new words and phrases to make 'indelicate' by imparting its own foulness. Was our Maker ignorant of the *exalted tone of purity* to be attained in these latter days, that he suffered his revealed will to assume a form which our chaster ears cannot endure? Away with the insufferable prudery!—nay, it *must* be called by its own name—the gross impiety, involved in the attempt to improve His word!

And how will our critic improve it? Change word for word, or phrase for phrase, as he will, the idea will remain essentially the same; and it is that, not the language, which affords occasion for the perversions of gloating ribaldry. There is no mode of narrating a criminal or indecent action so modest as the use of the plainest and most direct expressions. Every attempt at periphrasis is constantly seen through; and with it, is discovered the fact that the maker either knew himself too corrupt to receive the naked truth without pollution, or suspected those for whom he spake or wrote to be so. Amputation, then, is the only remedy. Prune away every statement, every circumstance, every epithet, in which a polluted mind can see pollution. Soften down every denunciation against crime, remove every dark trait from the picture of iniquity. What becomes, then, of the integrity of revealed truth? Is it any longer the word of Jehovah? or the word of the self-constituted censor?

Along side of such a proposal, changes of grammar and style seem a light thing: but light as they would be, compared with a destruction of the integrity of the substance of Scripture, who would endure them, at any man's hand? Who, that has one grain of taste in his composition, could abide the mangling of the majestically simple, nervous, solemn diction of our received version? One of the daily papers well remarks that "there is not in the English language, or in any other tongue, living or dead, a book of more clearness of language than the Bible. It is a perfect model, and no man living can touch without defiling it, or alter without polluting its divine simplicity."

Prayer Books and Tracts.—It is hardly possible for those whose attention has not been drawn particularly to the operation of these quiet and inoffensive agents, to conceive how strong an influence they exert. We are continually hearing of results in appearance utterly disproportionate, following benefactions of this kind in amount very small indeed. Take the following extract from a letter just received, as an example:—

> "I most thankfully acknowledge, at this late period, your kind favor three years ago—a bundle of tracts, and three dozen prayer books. They have all been given away to the best advantage. In consequence, partly, of the influence of your most excellent tracts, and the offer of the prayer book as a gift, a new church has been established. This is a good way of spreading the knowledge of the truth, if the Church would be enough interested to furnish the means. Many churches might be built in the same manner. People generally love our ministry, but dislike our forms, and simply because they have no knowledge of them. * * * There seems to be of late a spirit of inquiry into the doctrines, discipline, and forms of the Church. Your tracts might aid many in their examination of these important points."

We will only add, that the 'three years' have seen the writer (a lay-reader when the donation alluded to was made) admitted to Holy Orders, a congregation formed under his ministry, and a church edifice erected for its accommodation.

Valid Ordinances.—Not from any wish to interfere with the internal affairs of any other denomination of Christians, but to let our readers see that such things are, we copy the following extract from an account of the proceedings of the General Assembly of the Presbyterian Church, given in the Presbyterian. It appears to be a matter of debate in that body, whether the validity of the ordinances depends on the authority of the ministry, and indeed, whether there be such a thing at all as an authorized ministry.

Overture No. 3. viz. a question from the Presbytery of Bethel, [W. Tennessee,] respecting holding communion with the followers of Wm. C. Davis, a deposed minister, and calling themselves Independent Presbyterians,* was taken up. Dr. Hoge proposed that the question should be answered in the negative, and gave some account of the deposition of Davis. Took the ground that a deposed minister clearly had no power to ordain. Dr. Ely proposed to amend, so that it should be left to the discretion of the pastor and session. Contended that men, regularly ordained by us, or admitted by us to sealing ordinances, might afterward become attached to Davis' followers. Asked if we would exclude a man whom we should admit on his own confession. Gave some statement of the disturbed condition of those churches, and believed that by passing this we should drive many over to them. Dr. Hoge felt the difficulty of the question with regard to this, and all other questions regarding communion with professed Christians. Difficult to settle a general principle. Yet he thought this specific case by no means obscure. There may indeed be some disturbance in the region from which this comes, as the preceding speaker had stated; yet little reliance was to be put upon mere hear-say evidence. The case has its difficulties on both sides. Decide as you may, and one side will be dissatisfied. Adopt Dr. Ely's plan, and you will be far from producing a settlement. The fire will still burn, and extend its ravages. I am, said he, one of those who are slow to apply remedies unless there is hope of cure; but I believe that a decided expression of opinion will be most for edification. The statements from that region are unanimous. Beware of indirectly recognizing that class of professing Christians as ministers and churches. Dr. Ely moved to commit. Dr. Miller opposed this; thought the course adapted to do harm. If you commit this, you do in fact commit the question, "Shall our people be encouraged to go and receive sealing ordinances from mere laymen?" Dr. Hoge hoped that, if it were desirable to *avoid* a decision, indefinite postponement would be adopted. Earnestly hoped, however, that General Assembly would decide in the negative. Mr. Hamner was in favor of committing in order that the facts might be gathered. Mr. Harding spoke at some length, and with great warmth, against deciding the question, upon the ground that a decision of the General Assembly would be disregarded. Mr. Winchester answered the last speaker, and rejected the insinuation that the decisions of this body are nugatory. Here the discussion was arrested by a motion for adjournment.

* * * * * * * * * * *

The discussion interrupted last evening, was resumed. Dr. Chapman opposed the reference, and read a resolution which he might afterward bring forward, the substance of which was, that the Assembly disapproved of lay ordinations, yet left this matter entirely to the sessions.

Dr. M'Cartee opposed the reference, because, as a general rule, we ought to decide the questions which are proposed to us. Yet he also objected to the latter part of Dr. Chapman's resolution, as giving too much liberty to church sessions. It is in effect *giving countenance* to the admission of such persons. Far better say nothing, than, by saying this, encourage rebellion against the Church. Inquiry had been made as to the cause of Davis' deposition. Being *de facto* deposed, we must not recognise him as having authority.

Mr. White, of New-York, read a paper importing that no one not baptized by a regular minister of the Gospel, should be considered as thus entitled.

Mr. Plumer read from Digest, p. 94. viz.

"The following question was proposed by the committee of overtures: viz. Ought such persons to be re baptized, as have been offered in baptism by notoriously profligate parents, and baptized by ministers of the same description? On this question the General Assembly, after a full investigation, adopted the following determination: viz.

"*Resolved*, That it is a principle of this Church, that the unworthiness of the ministers of the Gospel does not invalidate the ordinances of religion dispensed by them. It is also a principle, that as long as any denomination of Christians is acknowledged by us a Church of Christ, we ought to hold the ordinances dispensed by it as valid, notwithstanding the unworthiness of particular ministers. Yet, inasmuch as no general rule can be made to embrace all circumstances, there may be irregularities in particular administrations, by men not yet divested of their office, either in this or in other churches, which may render them null and void. But as these irregularities must often result from circumstances and situations, that cannot be anticipated and pointed out in the rule, they must be left to be judged of by the prudence and wisdom of church sessions and the higher judicatories to which they may be referred. In such cases, it may be advisable to administer the ordinance of baptism in a regular manner, where a profane exhibition of the ceremony may have been attempted. These cases and circumstances, however, are to be inquired into by the church sessions, and referred to a Presbytery before a final decision.—1790. Vol. I. p. 20."

The substance of Mr. Plumer's argument was, that by answering in the negative we should exclude many dear people of God; stated cases; and declared that he had in these matters a higher responsibility than to the decisions of the General Assembly.

Mr. Ludlow opposed the reference. Believed that few in the house agreed with the last speaker. This was the case of a wicked man *out of commission;* and even if he were as holy as Paul, his acts would have no validity without restoration to office. There must be order in the Church of God. Instanced the case of persons of piety inveigled into Unitarian churches. Persons not baptized must not be admitted to communion.

Dr. Ely withdrew the motion for commitment. The debate then proceeded on the original motion to answer in the negative.

In the second day's proceedings, we find the following entry:

Overture 4. From the Synod of West Tennessee, requesting an answer to the two following questions, viz. 1. What are the nature and duties of the office of *deacon?* 2. What is the Scriptural and appropriate mode of ordination? was taken up, and after some discussion it was committed to Mr. Beach, Mr. Vail, and Mr. Hoyt.

---

* "This Mr. Davis," says the N. Y. Evangelist, "had been a regular Presbyterian minister, and his case had come before the General Assembly some years ago. Finding that there was a process about to be commenced against him for error in doctrine, he professedly withdrew from his connexion with the presbytery, and refused to obey their summons; whereupon, he was deposed from the ministry for contumacy. He proceeded to organize a number of independent churches, who maintained the right of popular ordination, and the ministers were ordained by the people imposing hands, together with Davis. As they increased, and had among them many persons of credible piety, a difficulty arose in the Presbyterian churches, in regard to occasional communion with the Davisites. To settle the minds of the churches, by obtaining a full expression of the views of the General Assembly, was the object of the overture."

NOTICE.

UNION PLACE SUNDAY SCHOOL.

A Sunday School under the above name has recently been opened in the Academy Room occupied by Mr. Stevens, in Broadway, three doors above Twenty-first-street, but will be removed to Union Place as soon as the regulating of the square is completed. The general destitution of that neighborhood, the distance of any church of our Communion, and the recent rapid increase of a population which stands greatly in need of religious instruction, are considerations which give more than ordinary interest even to this small beginning of Christian usefulness, and its claims are brought forward in the hopes of interesting in its cause some who may be inclined to enter as teachers on this untrodden field, and whose residence may enable them to give such services without serious inconvenience to themselves. The School is at present under the superintendence of Mr. Vail, student in the Theological Seminary at Greenwich, by whom all further information will be given, or by Rev. J. McVickar, 8 College Green.

NOTICE.

The Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at the Protestant Episcopal Press, on Thursday evening next, June 6th, at half past 8 o'clock. The punctual attendance of the Managers is particularly requested.

Thos. C. Butler, *Secretary.*

New-York, May 31, 1833.

GENERAL THEOLOGICAL SEMINARY.

A stated meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in Trinity Church, in the city of New-York, on Tuesday, the 25th day of June, at 10 o'clock, A. M.

Jona. M. Wainwright, *Secretary.*

The religious journals and newspapers connected with the Church are requested to insert this notice.

NOTICE.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New-York, on Wednesday, the 26th of June, agreeably to the 9th article of the Constitution.

The Rev. Henry J. Whitehouse, is appointed to preach the sermon on this occasion, and the Rev. William R. Whittingham his substitute.

Benj. I. Haight, *Secretary.*

⁂ Alumni of the Seminary who have not yet become members of the Association, but are desirous of so doing, will please signify their intention to the Secretary as soon as may be convenient.

Members of the Association who cannot attend the Annual Meeting are respectfully requested to remit the amount of their annual contribution by or before that time.

Editors of Episcopal Periodicals will please give the above notice one or two insertions.

ANNUAL MEETING.

The Board of Managers of the General Protestant Episcopal Sunday School Union will hold their annual meeting, to hear the report of the Executive Committee, on Thursday, the 27th June next, at 8 o'clock, P. M., at the Press Buildings. By order,

Edward N. Mead, *Secretary pro tem.*

New-York, May 7, 1833.

Calendar.

June 2.—Trinity Sunday.
—— 9.—1st Sunday after Srinity.
—— 11.—St. Barnabas,
—— 16.—2d Sunday after Trinity.
—— 23.—3d Sunday after Trinity.
—— 24.—St. John Baptist.
—— 29.—St. Peter.
—— 30.—4th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

Confirmation. By Bishop Onderdonk, of New-York, in Trinity Church, Plattsburgh, on Ascension day, May 16th, 15 persons.

Clerical Changes.—The Rev. B. H. Hickox has received a call to the Rectorship of St. Paul's Church, Rochester, and has accepted the same.—(*Auburn*) *Gospel Messenger.*

The Rev. Dr. De Lancey has been unanimously elected assistant minister, to succeed to the Rectorship of St. Peter's Church, in this city, (Philadelphia,) and has accepted of the station.—*Episcopal Recorder.*

The Rev. U. M. Wheeler, late of the Diocese of Mississippi, has been unanimously invited to the Rectorship of St. John's Church, Johnstown, and has accepted the invitation.

College Record.—*Charleston College.* This college was originally chartered in 1785, but it was no more than a respectable grammar school till 1824, when it was organized anew, and placed on a respectable footing as a college. Among its original Trustees, were C. C. Pinckney, C. Pinckney, John Rutledge, Edward Rutledge, David Ramsay. Its original funds were large, but through neglect, were very much diminished. It received some years since from Elias Horry, Esq., the sum of $10,000, and from Thomas Hanscome, Esq., $12,500. The principal edifice is one of the most commodious buildings of the kind in the United States. It has lately received a valuable addition to its philosophical apparatus. Its entire property is valued at $60,000. Rev. Jasper Adams, D. D., Principal and Horry Professor of Moral and Political Philosophy. William E. Bailey, Professor of Languages. Stephen Lee, Professor of Mathematics and Natural Philosophy. Charles B. Cochran, Jr., Master of English Department. Henry M. Bruns, Joseph T. Lee, George Hooper, Tutors. There are three departments: *Scientific*—3 classes, 35 students; *Classical*—5 classes, 76 students; *English*—4 classes, 55 students; total, 177. —*Christian Index.*

Generous Donation to Washington College.—It gives us pleasure to state that an aged gentleman, in a neighboring town, has given a valuable farm to Washington College, and that the same has been duly transferred to the Trustees, by deed; the donor reserving to himself so much of its produce as will be sufficient for his support during his natural life. With a liberality worthy of all commendation, he has devoted his property, the fruit of his labor for many years, and the savings of an industrious life, to the advancement of education and religion. We know of no objects, to which it could have been better applied, and no way in which he could have conferred a more permanent benefit upon the community. —*Ep. Watchman.*

CONVENTIONS.

Virginia Convention.—The Convention of the Diocese of Virginia met in Richmond on Wednesday, the 15th inst. The sermon before the Convention was delivered by the Rt. Rev. Bishop Meade.—*Ib.*

Convention of the Protestant Episcopal Church.—The Convention of the Protestant Episcopal Church of the Diocese of Virginia, met at the Monumental Church in this city, on Wednesday last; the Rt. Rev. R. C. Moore, presiding. The Convention was opened with a sermon by Dr. Mead, the assistant Bishop. Religious services are held daily during the sessions of this body; meeting for prayer about 6 o'clock in the morning: sermon at 11 o'clock, and divine services again at evening, all of which, we understand, are numerously attended. Many visiters to our city, from different parts of this Commonwealth, are present on the occasion,—and some from other States.—*Southern Rel. Tel.*

Pennsylvania Convention.—The Annual Convention of the Diocese of Pennsylvania commenced its session on Tuesday evening. Having organized, it adjourned to Wednesday morning at 10 o'clock, when divine service was read by the Rev. Levi Bull, and a Charge delivered by the Rt. Rev. H. U. Onderdonk, assistant Bishop of the Diocese. The communion was then administered by the Bishops of the Diocese, assisted by Bishop Doane of New-Jersey.

The subject of Bishop Onderdonk's charge was the rule of faith, which was discussed in a manner remarkably original, clear, and forcible. It will be published in a few days, when we shall present such extracts from it as our limits will allow. It was resolved in Convention, on motion of Horace Binney, Esq., that 3000 copies of the Charge should be published; Mr. B. in moving the resolution, expressed a high opinion of the able and conclusive reasoning by which the Charge was characterized.

The Convention continued in session on Wednesday and Thursday in the transaction of its ordinary business, and adjourned on Thursday afternoon.—*Epis. Rec.*

SUNDAY SCHOOLS.

Diocesan Sunday School Society of Pennsylvania.—The Diocesan Sunday School Society of Pennsylvania, auxiliary to the General Protestant Episcopal Sunday School Union, held its annual meeting in St. James' Church on the evening of the 21st inst. The Report was read, and addresses were delivered by the Rev. Messrs. James, Bull, Henderson, Bowman, and Clay, Drs. Delancey, Tyng, Upfold, and Dr. Morris. The exercises were interesting, and manifested an increase in the zeal of our Churches in this city, in behalf of Sunday School instruction. The church was well filled, notwithstanding the unfavorable state of the weather, and the meeting altogether was one of unusual interest.

Episc. Recorder.

SUMMARY.

An English Protestant Church is about to be erected in Paris, under the auspices of the Lord Bishop Luscombe.—*New-York Gazette.*

There is some mistake in this announcement. English Protestants have already, we believe, more than one place of worship in Paris; and Bishop Luscomb, a missionary from the Scotch Episcopal Church, is certainly no *Lord.*

Retrogression.—The Legislature of Connecticut have repealed the section of the act which prohibits 'servile labor and vain recreation' on days of thanksgiving and fasting.—*Boston Recorder.*

Observance of the Lord's Day.—Sir Andrew Agnew has introduced into the British House of Commons, a bill to promote the better observance of the Lord's day, which is very rigid in its exactions and enactments. By this bill, we are told "it is proposed to render every person who attends a news-room on Sunday liable to a fine of five shillings for the first offence, twenty for the second, and five pounds for the third; to declare every such news-room a disorderly house; to inflict on the keeper a fine of fifty pounds; to prohibit all travelling by land or water, in wagon, cart, van, stage-coach, omnibus, steam or sailing vessel, on a Sunday, except in going and returning from places of worship, under pecuniary penalties; to render it a fineable offence for any vessel to go to sea on that day; to prevent drovers, farmers, and cattle-dealers from travelling with cattle on Sunday; to change the day of holding all fairs that are now held on Monday to Tuesday, and to render every person holding such fairs on Monday liable to a fine of not less than twenty or more than fifty pounds; to render any cattle or other animals travelling on Sunday liable to seizure; and to prohibit on that day the delivery of all letters."—*N. Y. Atlas.*

The April Christian Observer says of this bill, "It proceeds upon the general principle of forbidding, under suitable penalties, every kind of ordinary business and labor upon the Lord's day; and then proposing such exceptions as duty, charity, or necessity may require. On the extent and limits of these exceptions will rest the chief discussions on the bill. Sir Andrew Agnew and his friends have taken the word of God as their guide, and are not inclined to go farther than it appears to them to warrant in regard to exceptions. But some, who are in the main anxious for a measure of Sabbath reform, are not prepared to go the full extent of the scriptural principle; and in order to meet their views, as well as to conciliate the avowed opponents of the bill, who are concentrating their strength for a formidable opposition, sundry clauses will be proposed in the committee; which clauses, for convenience, are printed in italics in the bill itself; but they form no part of it as proposed by those who prepared it. Some of them interfere with its principle, and go far to weaken its efficacy.

Among the many valuable features of the bill, we may mention the making each separate act a first offence, instead of the breach of the whole day being only one; and rendering purchasers and employers, as well as sellers and the persons employed, amenable to its penalties. The object of the measure is to honor that holy day as God's commandment, and to furnish rest and protection to all who desire to keep it. It is not a measure of coercion, but of lenity. Let each Christian begin with himself, and strive to promote its objects in his own heart, his own family, his own neighborhood; adding his prayers for its furtherance throughout the land."

Commendable.—The hair-dressers in this town have entered into an agreement that their shops shall be closed on the Sabbath, after the expiration of the present month. They will keep them open on Saturday evening, for the accommodation of customers, and intend to wind up the business of the week by 10 o'clock. If any of them violate this contract, he is to forfeit the sum of $20.—*Portsmouth Herald.*

Violation of the Sabbath.—During the recent session of the County Court, held in Rutland, a decision has been made which, in our opinion, cannot fail to produce a most happy and salutary influence upon the moral interests of community. An action was brought to recover damages for a breach of warranty in the sale of a horse. The evidence disclosed the contract of sale and warranty to have been made on Sunday. The court decided that no action could be maintained on such contract. It being contrary to the obvious meaning of the statute of this State relating to the Sabbath day, as well as a violation of the obligations of the moral law, and therefore illegal and void. We understand that this decision has been excepted to, and that it will pass to the Supreme Court for revision. —*Vergennes (Vt.) paper.*

Physical Education.—The American Lyceum, during their late interesting annual session in New-York, passed a resolution offering a premium of $300 for the best text book on Physiology for teachers. This they were enabled to do through the liberality of an individual who wishes to see the body trained with the mind.—*Ibid.*

The London University.—The *Athenæum* states that it appears from a Report of the Council of the London University, that the University was, in October last, in debt 2,946*l.*; and it infers that at the end of the present Session the University will be about 4000*l.* in debt, and that it will be impossible to proceed unless the proprietors consent to raise by subscription 1,000*l.* a year at least. The Council state, that they have now under deliberation the question of instituting professorships of Civil Engineering, and some other subjects not hitherto taught in British Universities.

Romish Bishops.—Letters from Rome announce that the Pope has appointed the Rt. Rev. Dr. Purcell (now president of the college of Mount St. Mary's, Emmetsburgh, Maryland,) to the vacant bishopric of Cincinnati, and the Rt. Rev. Frederick Rese (late vicar apostolic of the Diocese of Cincinnati,) to the new See of Detroit, in the Michigan Territory.—*Boston Transcript.*

Bishop Middleton.—A monument by Lough, to the memory of Dr. Middleton, Bishop of Calcutta, has been erected in St. Paul's Cathedral. The figure of the Bishop is about the size of life; he is standing, confirming two children, a boy and a girl.—*New York Albion.*

Inscriptions on Church Bells.—Our ancestors were very much in the habit of writing distichs, &c. on church-bells, of which the following is an instance. Edward III. erected a *clochier* in the sancuary at Westminster, in which were placed three bells, the largest of which had the following inscription:—

"Kind Edward made mee
Thirty thousand weight and three,
Take mee down and weigh mee,
And more you shall fynd mee."—*Abid.*

Improvement.—At Norfolk, Va., a theatre is to be converted into a Methodist meeting-house.

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The General Agent of the Domestic and Foreign Missionary Society, acknowledges the receipt of the following sums:—

From H. C. De Rham, Esq.,	$50 00
" James Boggs, Esq.,	50 00
" Peter A. Jay, Esq.,	25 00
" Cornelius Dubois,	20 00
" Mrs. John Rogers,	20 00
" Charles March,	20 00
" H. Booraem,	10 00
" G. Clark,	10 00
" Torrey, Goodwin & Mesier,	5 00

Rev. George Boyd,
Gen. Agent of the Dom. and For. Miss. Society.

New-York, May 29, 1833.

ST. JOHN'S CHAPEL.

The subscriber acknowledges the receipt of the following Donations, to be appropriated toward the purchase of a copy of *Patrick, Lowth,* and *Whitby's Commentary*, for the Library of the Room at the General Theological Seminary, which several members of the Chapel are assisting to prepare for the use of students. Charles Keeler, $5; Benjamin M. Brown, $5; N. Corre, $5—$15. *Seven* similar subscriptions will secure a copy.

H. Anthon.

May 29, 1833.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges with very great satisfaction, the receipt of $260 56 cents, being the amount collected in Grace Church on Sunday last, after a very able and impressive Sermon, delivered by the Rev. Dr. McVickar.

Edward R. Jones, *Treasurer.*

May 29, 1833.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833. *Missionary Disposable Fund.*

May	17.	Received from St. Paul's Church, Waddington, per Rev. Aaron Humphrey,	$6 59
		Received the following, per Rev. L. P. Bayard:—	
"	17.	From Rev. Manton Eastburn,	20 00
"	22.	" Samuel Ward, Esq.,	25 00
"	"	" Jacob Lorillard, Esq.,	20 00
"	"	" H. Booraem, Esq.,	10 00
"	"	" John Pintard, Esq.,	5 00
"	"	" S. Livingston, Esq.,	5 00
"	"	" A. Gracie, Esq.,	5 00
"	"	Cash $5; $5; $3; $1.	14 00
			$110 59

Benjamin M. Brown, *Treasurer,*
No. 128 Bowery.

The Committee appointed by the Convention of the Episcopal Church in the State of New-York, to collect subscriptions for a monument to the late Bishop Hobart, to be erected in the church at Auburn, acknowledge the receipt of the following sums, viz:—

From Rye, Westchester county,	$6 37
St. Luke's Church, Rochester, (deducting discount on uncurrent bills,)	25 87
The Rev. William Shelton, collected at Buffalo,	24 50
P. A. Pool,	13 32
S. Warner,	30 00
Wardens of Trinity Church, Geneva,	20 00
J. D. Gilbert, of Big Flatts,	6 00
D. Ford, (Warden)	41 00
Rev. B. Dorr, (from Utica)	18 00
J. Hage,	4 00
C. Howley, of Avon,	1 00
Rev. A. C. Treadway, of Whitestown,	1 00
Rev. E. G. Gear, of Avon,	7 00
Hudson,	2 00
W. Williams, (from church at Manlius,)	5 00
Rev. James Thompson, from Christ Church, Greenville, and St. Paul's Church, Durham,	5 00
St. Peter's Church, Albany,	15 00
St. Matthew's Church, Moravia,	2 00
St. James' Church, Batavia,	12 00
T. N. Stanford, collected in the congregation of St. John's Chapel, New-York,	100 00
Vestry of St. Peter's Church, Auburn,	55 00
	$394 06

The Committee beg leave to inform their fellow Episcopalians of the Diocese, that about five hundred dollars are still required to complete the sum due for the monument already contracted for, and nearly finished; which amount it is hoped may be procured by the publication of this statement, as the church now building at Auburn is in a state of sufficient forwardness to receive the monument. Congregations and individuals wishing to contribute to this object, are requested to transmit the amount of their subscriptions to Morris Robinson, Esq., Cashier of the U. S. Branch Bank, who has consented to act as Treasurer of the Committee.

New-York, May 30, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 30th, from the following persons, viz:—

Marshall & Brown 2, *with remit*—Mrs. Mitchell, *with remit*—Rev. G. S. Porter—Rev. A. Jones—Postmaster, Portsmouth, Ohio—Rev. Charles B. Owen—Saml. Colman—Thos. Robinson, *with remit*—Rev. D. Baldwin, *with remit*—Postmaster, Oxford, N. Y., *with remit*—Evan H. Thomas—Postmaster, Catskill.

Received by the General Protestant Episcopal Sunday School Union.

Rev. G. S. Porter—Miss H. G. Gibbs—J. Lee, *with remit*—L. H. Young—E. Platt—J. W. Jones—H. L. Hoffman—J. L. Huntington.

MISS INNIS'

BOARDING SCHOOL FOR YOUNG LADIES,

at White Plains, Westchester County, N. Y.

Terms.—Board and Tuition in English Branches, $100 per year. Music, Drawing, Chinese, Velvet, and Poonah Painting, extra. The village is pleasantly situated, 27 miles from the city of New-York, and has a daily communication by stages.—Information respecting the School, may be had of Dr. William Baldwin, 39 East Broadway; William Silliman, Esq., 21 Cherry-street; Mr. Truman Smith, 225 Pearl-street, New-York; M. E. Close, Principal of the Academy at Flushing; Rev. A. H. Crosby, Yonkers; Rev. R. Harris; Rev. E. Hebbard; Minott Mitchell, Esq., White Plains.

May 29, 1833.

THE MISSES RUSSELL'S

BOARDING SCHOOL FOR YOUNG LADIES.

Terms.—English Tuition, Board and Washing, per Session, $70. *Extra Charges*—French, $10; Spanish, $10; French and Spanish together, $15; Music, $20; Use of the Piano, $5; Seat in the Church, $1; Fuel in the Winter Session, $3.

There will be two Sessions in each year, of twenty-two weeks; one to commence on the *first Monday in May*, and the other on the *first Monday in November.*

Morristown is a healthy village, and is not surpassed by any in New-Jersey for its local advantages. It is situated twenty-seven miles from New-York, and on the Turnpike leading from that city to Easton, Geneva, &c.

References.—Right Rev. Bishop Doane, Rev. H. R. Peters, Rector of St. Peter's Church, Morristown; Rev. William R. Whittingham, New-York.

May 29, 1833.

FEMALE COLLEGIATE INSTITUTE,

At Belleville, New-Jersey.

The system of instruction pursued at this Seminary, embraces a thorough course of English and Classical reading; with the different branches of the sciences, requisite to the attainment of a liberal and finished education.

While the most rigid attention will be devoted to the inculcation of correct habits, both mental and personal; it will, also, be the earnest aim of the Principals, both by precept and example, to promote in their pupils, the knowledge and practice of their duties, moral, social, and religious.

It is believed that few places are better adapted for a respectable boarding school, than the village of Belleville. Situated on the banks of the Passaic, about nine miles from the city of New-York; containing a number of families of the first respectability; and possessing three places of worship, of the Episcopal, Reformed Dutch, and Methodist denominations, it combines the several advantages of public worship, social intercourse of a high character, and a situation uncommonly picturesque and salubrious.

JOHN P. LATHROP,
MARIA M. LATHROP, } Principals.

Belleville, (N. J.) May, 1833.

References.—In New-York, Rt. Rev. Benjamin T. Onderdonk, D. D., Rev. Jona. M. Wainwright, D. D., Rev. Henry Anthon, D. D., Nathaniel F. Moore, L. L. D., Professor of Languages in Columbia College, Philip Hone, Esq., Stephen Cambrelling, Esq.

In Belleville, Rev. Gustavus Abeel, Anthony Rutgers, Esq., James L. Morris, Esq., S. L. Ward, M. D., Lieut. George W. Whistler, U. S. Engineers.

Terms.—Board and Tuition in the English branches, $45 per quarter; Latin and Greek Languages, each $5; Drawing, Painting, and the different kinds of fancy Needlework, each $5; use of Piano-forte, $5; French Language, and Music, at the prices charged by the teachers of those branches, respectively. Each scholar will provide her own bed and bedding.

Day Scholars.—English branches, full course, $10; Languages, and ornamental branches, same as above. Fuel for the season, $2.

Twelve weeks constitute a quarter; and no deduction will be made, except for protracted sickness.

There will be a vacation of four weeks in the month of August; and should any pupil remain at the Institute during that time, an additional charge of $2 50 per week, will be made.

No pupil will be permitted to leave, without at least six weeks' notice.—Payment, IN ALL CASES, must be made in advance.

May 3. 1 mo.

BOARDING SCHOOL.

Mrs. G. Hoyt, proposes to open a Boarding School for the reception of Young Ladies, in the village of Westchester, Westchester county, on Monday next. This institution will be under the immediate supervision of the Principal, and every advantage afforded to facilitate the acquirement of a complete female education.

The year will be divided into two sessions, commencing on the first Monday in May, and the first Monday in November.

An examination will be held at the close of each session, which will be succeeded by a vacation of three weeks.

Payments must be made quarterly, in advance.

Terms.

For Board (including washing, fuel, lights, furnished rooms) and tuition in the solid branches	$160	per year.
For the languages, each	8	"
For Ornamental Needlework, Drawing and Painting in oil and water-colors	8	"
For Music on the Piano and Guitar, each	10	"
For each course of Lectures	2	"

Pupils receiving instruction in French will be required to converse in that language.

Books and Stationary will be furnished at the usual retail prices.

References.

New-York.	Westchester.
Bishop Onderdonk,	Rev. Wm. Powell,
Rev. H. Anthon,	Mr. Sidney B. Bowne,
Daniel M. Frye, Esq.	Mr. Elwood Walter,
Mr. Floyd Smith,	Mr. L. Vandoren.
Rev. Wm. Berrian.	

Prospectuses may be had by applying to D. M. Frye, Esq., at the corner of Greenwich and Reed streets.

May, 1833.

Trinity Sunday.

O Holy, Holy, Holy, King supreme,
Lord of the armies of the earth and sky,
Before whose presence brightest seraphim,
As on thy throne thou sitt'st exalted high,
Veil with o'ershadowing wings the dazzled eye:
Thy praise the saints in heaven, a countless throng,
Chant through thy temple with alternate cry:
Thy praise the assembled saints on earth prolong,
Foretaste of bliss to come, and join that heavenly song.

O Holy, Holy, Holy! First to Thee,
Father of all, the choral strains ascend:
Thou art, thou wast, and thou for aye shalt be,
Thou ne'er begannest, and thou ne'er shalt end:
Great Source of being! Thou abroad didst send
Thy mandate on creation's natal day:
Life, light, and order thy behest attend;
Chaos has heard, and darkness hastes away,
And earth and heaven stand forth with all their fair array.

O Holy, Holy, Holy! Next in state,
The eternal Father's co-eternal Son,
We praise Thee, sole-begotten, uncreate:
For thine the glory of the Father's throne,
By birth inherited, by virtue won.
Thou didst not scorn the lowly virgin's womb,
For us thy race of humbleness to run:
Thou didst not spare, triumphant o'er the tomb,
For us at God's right hand thy sceptre to resume.

O Holy, Holy, Holy! Homage meet
Thee too we pay, by thee, blest Spirit, led,
Guide to all truth, all-knowing Paraclete!
'T was thine at first with mighty wings outspread
To brood above the waters dark and dead:
O'er the baptismal waters still 't is thine,
Spirit of life, thy quickening power to shed:
Where'er thou art, the charms of Eden shine,
Peace, freedom, joy, and love, and sanctity divine.

O Holy, Holy, Holy, One and Three,
In person three, in essence still the same!
Though darkly now, as in a glass, we see,
And scan celestial things with partial aim;
Taught by thy word, baptized into thy name,
'T is ours in lowliness of soul to own
Of each, of all, the high mysterious claim;
Till purged from mists by sin around us thrown,
We see thee face to face, and know as we are known.

O Holy, Holy, Holy, King supreme,
Lord of the armies of the earth and sky;
As thou my first, be thou my latest theme,
To thee with praise, on thee for grace I cry:
Thou all in all, a thing of nought am I!
Led by the light of thy unerring lore
To thee I turn with faith's illumined eye,
No further seek thy secrets to explore,
But bow me to the dust, and wonder, and adore!

Bishop Mant.

THE CHRISTIAN YEAR.

TRINITY SUNDAY.

PRELIMINARY NOTICE.

These Three are One.—1 *John* v. 7.

The principal events in our blessed Lord's life and ministry having been now made the subjects of annual commemoration in the Church, commencing with his advent in the flesh, and terminating with the coming of the Holy Ghost; a concluding festival is appropriated to the celebration of the "holy, blessed, and glorious Trinity, three persons and one God."

The origin of this festival is not of high antiquity. The acknowledgment and worship of the holy Trinity indeed entered into the religious services of the primitive Church, in pursuance of our Lord's commandment to his apostles, to "baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost," which accordingly became the foundation of the first Christians' confessions of faith, and acts of devotion; as we learn from the testimonies of the most ancient fathers of the Church, as well as from their prayers, doxologies, hymns, and creeds, which are still extant.[*] But in process of time a special festival was moreover instituted in honor of the holy Trinity, which was transmitted to us at the Reformation, and most properly retained amongst us. All our liturgical provisions indeed may be regarded as a commemoration of this high mystery of our faith: forasmuch as it forms a conspicuous object in our offices of baptism; in our catechism; in our creeds; in our forms of prayer, especially in our Litany; in our doxologies and thanksgivings; and in our benedictions. Still a special festival in honor of the holy Three is aptly appointed for the use of the Church, of whose profession it is one of the most distinguishing particulars, "to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity:" as is accordingly professed by the Collect for the day, and to much the same effect by the proper preface in the Communion Service, appointed to be used on this festival.

SCRIPTURAL ACCOUNT OF THE HOLY TRINITY.

The doctrine of the holy Trinity is briefly this: that, whereas there exists but one divine nature, but one Being the Lord and God of all; (for there is no point on which the Holy Scriptures are more express than the unity of the Godhead, whence we so often read of "one God," and "one Lord," and "none other but He," who is therefore styled "the only true God;" Deut. vi. 4; Mark xii. 32; John xvii. 3;) nevertheless that divine nature admits of a threefold distinction, so that the one God consists of three persons; called *persons*, by translation from the word "persona," used with this application in the second century by Tertullian, the earliest Latin Father now extant; and so called, because to each of them are ascribed such peculiarities, as belong to human agents, or persons amongst us: each of them being possessed of those attributes, which are characteristic of the divine nature, and which show them to be united in one and the same divine essence or substance; but severally distinguished one from the other, as by their distinctive appellations of "the Father, the Son, and the Holy Ghost," so also by the properties peculiar to each; such as the one sending, and the others being sent; the one begetting, and another being begotten of him; the one, but not the others, taking our nature upon him; the one proceeding from the others.

This *oneness*, so to speak, of the divine nature is commonly called by theological writers "the Unity of the Godhead;" the *threefold distinction of persons* is called "the Trinity:" neither of these terms, which are of Latin extraction, being to be found in holy Scripture, but both of them having been at first introduced at an early period, so early indeed as to be familiarly used by Tertullian, the most ancient of the Latin Fathers, and subsequently retained in the Church, as brief and convenient forms of speech for expressing the doctrine which holy Scripture containeth. And so by the phrases 'the Unity in Trinity' and 'the Trinity in Unity,' it is intended, by the former, that in speaking of 'one God' we understand him as comprising *the three persons*, by the latter that in speaking of 'the three persons' we understand them to be co-existent in *the one Godhead*. Thus when we profess our faith, that 'the Unity in Trinity, and the Trinity in Unity, is to be worshipped,' the meaning is, that *the one* God, the sole object of religious adoration, is to be worshipped, as in his single divine nature, so in his *threefold personal distinction* of Father, Son, and Holy Ghost; and that the *three divine persons* are to be worshipped, as with the honor severally due to each, so with the joint honor which belongs to the *one divine nature*.

* * * * * * * * * *

But the plurality of the divine persons appears in the Scriptures of the Old Testament from passages which represent them as associated together in the unity of the divine essence. Indeed, as Bishop Tomline has remarked after Dr. Allix, 'there is scarcely any method of speaking from which a plurality in Deity may be inferred, that is not used either by Moses in the Pentateuch, or by the other inspired writers in various parts of the Old Testament.' As at the original formation of the world, so in the providential government of it, they are described as holding counsel together, and sending their messengers for the accomplishment of their righteous purposes. 'Behold the man is become as one of us,' was their reasoning together after the fall of Adam. 'Let us go down, and there confound their language,' was their sentence upon the children of men at Babel.—Isaiah heard the voice of the Lord, saying, 'Whom shall I send? and who will go for us?' (Gen. iii. 22; xi. 7; Isaiah vi. 8.) Agreeably to a previous remark concerning the peculiarity of the Hebrew phraseology in combining the singular and plural numbers in construction, the admonition to the chosen people by Moses, 'Hear, O Israel; the Lord our God is one Lord,' (Deut. vi. 4,) appears to indicate a personal distinction in the Godhead: for the word translated 'the Lord' is a singular, Jehovah, whilst that translated 'God' is a plural, Elohim, whence many fathers of the Christian Church regarded this text as a plain intimation of the blessed Trinity: an opinion, in which they were countenanced, as Bishop Patrick observes, by similar thoughts entertained by the Jews themselves. The same combination of Jehovah Ehohim, or 'the Lord Gods,' occurs continually in the books of Moses; and the same inference is continually offered to us, that it was intended to intimate the unity of the divine Essence, and the plurality of the divine Persons. 'The decree of the Most High,' spoken of by Daniel the prophet, is in a different verse of the same chapter thus described, 'This matter is by the decree of the Watchers, and the demand by the word of the Holy Ones;' appellations, probably intended to denote, as most correctly they do denote, 'the persons in the Godhead; the first describing them by the vigilance of their universal providence, the second by the transcendent dignity of their nature.'[*] In the Aaronical benediction, 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace,'[†] the repetition of the name 'the Lord,' or Jehovah, thrice in the three verses, supposed as it was by the Jews to cover some mystery, may be well regarded as having respect to the three persons in the blessed Trinity, who are one God, possessing one 'name,' as expressed in the Christian form of baptism, and from whom all good things do come, as signified in the apostolical benediction; though this mystery, as Luther wisely observes, is here secretly insinuated, rather than plainly revealed. After the same manner, the name of the Lord thrice repeated in various other passages of the Old Testament has been usually thought to refer to this mystery: for instance, in that passage of Isaiah, 'The Lord is our judge, the Lord is our lawgiver, the Lord is our king.' (Is. xxxiii. 22; vi. 3.) And the same prophet Isaiah, in recording the acclamation of the Seraphim, 'Holy, Holy, Holy, is the Lord of hosts,' was understood by Jewish expositors to appropriate the epithet to each of the three divine persons in succession, according to the comment of one of their most illustrious Rabbis, 'Holy, this is the Father; Holy, this is the Son; Holy, this is the Holy Spirit;' and to the Chaldee paraphrase of Jonathan the son of Uzziel, 'Holy, Father; Holy, Son; Holy, Holy Ghost:'[‡] and answerably to this, he has been always thought by the Christian Church to have implied the doctrine of the holy Trinity by this repetition, and to have intimated that the blessed Three were together worshipped and glorified by the heavenly powers. 'They are not content,' says Origen, 'to say it once or twice, but take the perfect number of the Trinity, thereby to declare the manifold holiness of God, which is a repeated intercommunion of a threefold holiness: the holiness of the Father, the holiness of the only-begotten Son, and of the Holy Ghost.' And, as a learned writer of our Church has appositely observed, "that the Seraphim did really celebrate all the three persons of the Godhead upon this occasion, is no conjecture; but a point capable of the clearest demonstration. The Prophet tells us in the first verse, 'he saw the Lord sitting upon a throne;' and at the fifth verse, that 'his eyes had seen the King, the Lord of hosts.' Now if there be any phrase in the Bible to distinguish the true God, it is this of 'the Lord of hosts.' So that in this Lord of hosts, sitting upon his throne, there was the presence of God the Father. That there was also the presence of God the Son, appears from the twelfth chapter of St. John, verse 41, 'These things said Esaias, when he saw his glory,' namely, the glory of Christ, 'and spake of him.' And that there was the presence of God the Holy Ghost, is determined by the twenty-eighth chapter of the Acts, verse 25. 'Well spake the Holy Ghost by Esaias, the prophet, unto our fathers, saying,' &c., then follow the words, which the prophet affirms to have been spoken by 'the Lord of hosts.'"[§]

In proceeding to the New Testament, the special code of Christian faith, we perceive the doctrine of the holy Trinity still more perspicuously revealed and more palpably enunciated: whilst on manifold occasions the three persons are presented to our notice, distinctly from each other, but all concerned in providing for us men and for our salvation.

When the Almighty Father sent his Son into the world, in order to his becoming man he was 'conceived of the Holy Ghost;' according to the angel's annunciation to the virgin mother, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' (Matthew i. 20; Luke i. 35.)

When the holy Child was presented to his heavenly Father in the temple, he was acknowledged as 'the glory of Israel and the salvation of all people' by the aged Simeon, to whom his appearance had been previously 'revealed by the Holy Ghost,' and 'who came by the Spirit into the temple.' (Luke i. 26, 27.)

When, in proceeding to the accomplishment of his task of 'fulfilling all righteousness,' the blessed Jesus was baptized, 'as he went up straightway out of the water, lo, the heavens were opened unto him: and the Holy Ghost, the Spirit of God, descended in a bodily shape like a dove, and lighted upon him: and a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased.' (Matthew iii. 16, 17; Luke iii. 21, 22.)

When, in pursuance of his mission, 'he that came from above and was above all' went about 'speaking the words of God who sent him,' 'God gave not the Spirit by measure unto him;' and 'the Spirit of the Lord was upon him, because he had anointed him to preach the Gospel to the poor.' (John iii. 31, 34; Luke iv. 18.)

Whilst by doing such miracles as 'no man could do except God were with him,' he gave proof that he was 'a teacher come from God,' he asserted to himself the property as 'the Son of man' of having 'come down from heaven,' and of 'being' actually 'in heaven,' alleging at the same time concerning the Holy Ghost, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John iii. 2, 5, 13.)

When, having fulfilled his ministry, he was about to leave the world and return to his Father, this was his language of consolation and assurance to his disciples: 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth.' Again, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' And again, 'When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.' An assurance, which was wonderfully fulfilled in the miraculous effusion of the Spirit on the day of Pentecost, when, as St. Peter says, specifying again the three divine persons, as concerned in the miracle, 'Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear.' (John xiv. 16, 17, 26; xv. 26; Acts ii. 32, 33.)

In the sacrifice of the Son of God the three holy persons are particularized as having been concerned: 'Christ through the eternal Spirit offered himself without spot to God.' (Heb. ix. 14.)

In the resurrection the same holy three are stated to have each borne his part: 'Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:' and, as St. Paul says with respect to 'Jesus Christ our Lord, which was made of the seed of David according to the flesh,' that he was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.' (1 Pet. iii. 18; Rom. i. 3, 4.)

When he commissioned his apostles to 'go into all the world, and preach the Gospel to every creature,' and to 'make disciples, or Christians, of all nations,' their form of admission was commanded to be by baptism 'in the name of the Father, and of the Son, and of the Holy Ghost:' the one divine Being, whose one nature or essence is intimated by the one 'name,' with the threefold personal distinction of 'Father, Son, and Holy Ghost;' who was to supersede all former objects of religious worship among 'all nations;' who was to withdraw 'every creature,' to whom the Gospel should be preached, from idolatry and polytheism; and who was thenceforth to become the sole legitimate object of the belief and adoration of the world. (Matt. xxviii. 19.)

Of this one Being the apostles continually make mention in his threefold distinction, discharging several offices and functions in the economy of grace, as the Father of all, the Redeemer of mankind, and the Sanctifier of his Church.

Thus St. Peter unfolded to the Jewish converts on the day of Pentecost the way of salvation: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' Thus he preached to the Jewish rulers, that 'God had with his right hand exalted Jesus to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we,' said he, 'are his witnesses of these things: and so is the Holy Ghost, whom God hath given to them that obey him.' Thus he preached to Cornelius, the first-fruits of the Gentile converts, 'how God anointed Jesus of Nazareth with the Holy Ghost and with power.' And thus he describes Christians as 'elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.' (Acts ii. 38; v. 31, 32; x. 38; 1 Peter i. 2.)

Thus St. Paul comforts the Romans with 'hope that maketh not ashamed: because,' saith he, 'the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were without strength, in due time Christ died for the ungodly.' And he speaks of 'the grace given to him of God,' 'that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' (Rom. v. 5; xv. 16.)

Thus to the Corinthians he declares that all 'the diversities of gifts,' all 'the differences of administrations,' all 'the diversities of operations,' which distinguished the Christian Church, were to be ascribed to the three divine persons, 'the same Spirit,' 'the same Lord,' 'the same God;' of whom he speaks to the Ephesians also, as 'one Spirit,' 'one Lord,' 'one God and Father of all.' And he invokes the highest spiritual blessings on the Corinthians again from the same one and threefold fountain of all goodness, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' (1 Cor. xii. 4, 5, 6; Eph. iv. 4, 5, 6; 2 Cor. xiii. 14.)

Thus to the Galatians he affirms, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' (Gal. iv. 6.)

Thus to the Ephesians he announces the salvation both of Jews and Gentiles by the union of the holy three: 'Through him,' namely, Christ Jesus, 'we both have access by one Spirit unto the Father.' (Eph. ii. 18.)

Thus, finally, St. Jude exhorts his 'beloved,' 'building up themselves on their most holy faith, and praying in the Holy Ghost,' rather, 'praying by,' that is, by the influence or inspiration of, 'the Holy Ghost, to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' (Jude 20, 21.)

These passages from the different apostolical writings are specimens of various others which might be cited to the like effect: and they bring the holy Trinity under our view by the combined mention of them, as three distinct personal agents, united by their co-operation for the same purpose of promoting the economy of grace, as they are united likewise by communion in one and the same divine nature: according to what we read of them in a passage of St. John's first Epistle, of which, if the authenticity is questionable, the truth is nevertheless abundantly manifest; and which asserts, that 'there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.' (1 John v. 7.)—*Bishop Mant.*

---

[*] Bp. Tomline.

[*] Dan. vi. 24, 17; Bp. Horsley's Sermon on the text.

[†] Numb. vi. 24-26; Bp. Patrick on the text.

[‡] Bp. Tomline.

[§] Mr. Jones, on the Catholic doctrine of a Trinity.

VARIETIES.

EXPOUNDING.

"And *the sun was darkened:*" signifying that the true light had disappeared; the Holy Spirit of God fled from the crucified body of our Lord and Saviour Jesus Christ.

"*And the veil:*" something through which we see imperfectly is presented to us, as Emanuel, God with us; crucified for us; the holy, harmless, undefiled Jesus, "*whose flesh is meat indeed, and whose blood is drink indeed;*" poor words to express light and life. True Christians are nailed to the cross. Christ undertakes to save us his own way: the same, who crucified his own body, through the Spirit crucifies all flesh.

"*Of the temple,*" signifies the body or temple of the Holy Ghost; the Church, as it is to be perfected here on earth through suffering. Ask yourselves, Christians, when ye cry out, whether your sufferings were like his sufferings.

"*Was rent,*" signifies was wounded for our transgression; torn with nails, vile instruments used to crucify the body. This was done at the instigation of Caiaphas, the high priest (or type of Christ) that year. This type is to show the difference of the divine nature of Christ, and the fallen nature of man, called human nature.

"*In the midst,*" signifies among the people of God. The Jews were a type of Christians of the present day, when members of the Protestant Church suffer death on the scaffold or cross. This law is what God requires of all those who call themselves Christians. Christians are not aware, that the disciples, constituting the true Church of God, are taught through their own necessities to say "forgive us our trespasses;" and that part, "as *we* forgive them that trespass against us," must be the prayer of Father, Son, and Holy Spirit; for who can forgive the sins or trespasses of the Church, but God? Christ says, When ye pray, say, Our Father," &c. When the Spirit prays———"

The above fragment was sent us, with the peremptory endorsement, "to be inserted in the next number." As we had not the slightest intention, after perusing it, of complying with this request, either in the present or any future number; and almost doubted whether our correspondent was serious in his exposition, which we do not pretend to understand; we were about to lay it quietly aside, when it occured to us that it might be as well to admit it: not, indeed, as a specimen of "expounding," but as an occasion for eliciting the thoughts of some of our valued and experienced correspondents upon that important subject. If by "expounding" be intended making clear things dark, and finding meanings that were never meant, the above is undoubtedly an instructive example of exposition. But if rightly to expound the word of God, be to give the true sense, and to ground upon it such useful inferences as naturally flow from it; can we justly call by that name such unstrung, inconsequential, and far-fetched remarks, as are sometimes designated by the title of "expounding?" It seems to be the opinion of some persons, that to expound Scripture is to find in it recondite meanings and mystic allusions; to unriddle, as it were, enigmas, and to decipher hieroglyphics. They take for granted that every word has two significations—its obvious and literal, and its hidden and spiritual; and that the effort of imagination by which the latter is discovered, or rather conjectured, is the illumination of the Holy Ghost, teaching to the renewed understanding what is not obvious to the natural mind. That the Holy Spirit teaches the believer, is true; and that without his illumination the Scriptures are a blank as to any valuable purpose, is true also; but that the discovery of fanciful analogies is His gift, is a most preposterous invention. The writer of the above inexplicable fragment affirms, that the statement of the inspired Evangelist, that "the sun was darkened, and the veil of the temple was rent," actually "signifies," that is, was intended by the Holy Ghost to mean, the several matters which he mentions, each word being diverted from its ordinary sense; the sun not meaning the sun, nor the veil the veil, nor the temple the temple. And there are those who might imagine that there is something peculiarly sacred in this kind of discoursing; and the ignorant and the fanciful are led away by it, as if they had now discovered "the mind of the Spirit," which they had never discerned before. This is a great and deadly evil, and leads to much serious injury to truth and Scripture. Such a system of "expounding," would make nonsense of the writings of any human author; and why should it be supposed to exhibit the meaning of the Bible? God intended his word to be clear and simple, and it is sacrilege to turn it into quibbles.

We forbear proceeding with our remarks, preferring that our correspondents, who are well able, should discuss the subject in detail. It well deserves their attentive consideration. Many years since, some of them animadverted upon various popular false expositions of texts; but the subject is by no means exhausted. The particular point however to which the present strain of remark leads us, is the distinction between fancifulness and spirituality, eccentricity and originality, absurd ingenuity and solid edification. A correspondent once complained in our pages, that a minister had expounded Isaiah xl. 20, "He that is so impoverished that he hath no oblation chooseth a tree that will not rot," as meaning that a man who feels his spiritual indigence, and is emptied of self-righteousness, will repair to the Saviour, as the tree of eternal life. The context shows at a glance the absurdity of the application. The Christian will find Christ in every part of the Bible; but this is not finding Christ, but feigning him. Christ is truly found in a passage when its real meaning is given, even though there be no direct mention of his name; for all Scripture testifies of him.

(*London*) *Christian Observer.*

THE BIBLE.

Bishop Warburton says in one of his letters to Bishop Hurd: "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty in every circumstance of life. Yet give this man a good English translation of Aristotle's Ethics, one of the most complete works for method in its kind, and by the time he has got to the end of it I dare say he will not understand one word he has been reading."—*Ib.*

EDUCATION SOCIETY.

Matthew Poole, the writer of the Synopsis, was at the head of a scheme for maintaining young men of piety and talents at Cambridge, and raised 900*l.* a year for that purpose. Dean Sherlock is said to have been one of the young men thus educated. The scheme dropped at the restoration of Charles the Second.—*Ib.*

PURGATORY.

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the Churches of Madrid. "The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls, at an expense of . . . £1,720,437
11,402 ditto from November, 1826,
to November, 1827, . . . 15,276

1,041,797 £1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."[*]

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or a Bible Society's Annual Report. It is no wonder that Roman Catholics found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their missionaries, schools, catechists, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquiries, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by —, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labors, 14,276 [11,402] souls had gone to heaven at an expense of 34*s.* 4*d.* [26*s.* 9½*d.*] each." The newspapers, last year, mentioned a late Spanish law-suit, in which the heirs of a rich man sued the Church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labor, and the Pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The counsel for the Church, in answer to this allegation of nonperformance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest impostor which the world has ever produced.—*Ib.*

---

[*] Here is some error. By the statement, each *mass* saved one soul and nine tenths; and each *soul* cost twenty-six shillings and nine pence halfpenny.

Publications for sale at the Depository of THE NEW-YORK PROTESTANT EPISCOPAL PRESS.

DEATH OF THE RIGHTEOUS.

Just published and for sale at the New-York Protestant Episcopal Press, The Death of the Righteous, or, The Way of Holy Dying. By M. De La Placette. Translated from the French, by Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—Price One Dollar.

"In presenting to the public such a work as this, at the present time, the translator is entitled to the sincere thanks of every friend of Jesus. And many souls, it may be hoped, to his great joy, will derive from these pages that knowledge which maketh wise unto salvation."

"In commending this volume to general notice, it may be particularly stated, that it is in an eminent sense *a family book*, and also that it is entitled to a place in *the library of every parish*, and of *every Sunday School.*—*Reviewer.*

NEW PSALMS AND HYMNS.

THE NEW-YORK PROTESTANT EPISCOPAL PRESS

Have just published, and for sale at their Depository, No. 46 Lumber-street, a neat 12mo edition of

PSALMS IN METRE,

Selected from the Psalms of David; with HYMNS suited to the Feasts and Fasts of the Church, and other occasions of public worship.

PRICES.

Duodecimo,	calf, ...	50 cents.
"	roan, ...	50
"	sheep, lettered, ...	38
"	glazed muslin, lettered, . . .	31

Also, will be published in a few days, neat editions, in 8vo, 18mo, and 32mo, various bindings.

BIBLES.

D'Oyly & Mant's Family Bible; bound to order; in two, three, or four volumes.

Other editions in 4to, without notes.

Duodecimo, in good sheep, lettered at 85 cents, and a variety of *smaller sizes*, in *fine bindings*.

TESTAMENTS.

The New Testament,—18mo size,—in muslin—at 15 cents.

PRAYER BOOKS.

For the desk and pew—Quarto, Octavo, 12mo and 18mo—variously bound; and at corresponding prices: from $10 to 25 cents each.

A very neat and legible pocket edition, is now published by the Press; and will be supplied at wholesale and retail.

EUSEBIUS.

Just published, The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, in ten books. Translated from the Original, by the Rev. C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania.

Price $2 50 muslin,—$2 75 sheep,—$3 00 calf,—For Sale at the New-York Protestant Episcopal Press Buildings, No. 46 Lumber-street.

SUMNER ON ST. LUKE.

A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner D. D. Price, in boards 75 cents—half bound in calf, $1 13—in calf, $1 50.

AN ASSORTMENT OF EPISCOPAL TRACTS,

DOCTRINAL, PRACTICAL, AND NARRATIVE,

Will be kept constantly for sale by the Press

AT TWELVE PAGES FOR ONE CENT.

N. B. This branch of religious publications the Press propos to issue in as great variety as possible.

LIST OF TRACTS FROM THE PLATES OF THE NEW-YORK SOCIETY.

1. On the Duty of Morning and Evening Devotion, 10 pages.
9. The Dairyman's Daughter, (a complete edition,) 38 pages.
16. The Churchman's Profession of his Faith and Practice, 34 pages.
17. The Doctrine of the Trinity.
18 The way of Living by Method and Rule, 10 pages.
19. A Plain Man's Defence of the Church Service, 14 pages.
20. On Episcopacy and Confirmation, 4 pages.
21. An Address to Parents on the subject of Sunday Schools, 4 pages.
22. A Churchman's Reasons for bringing his Children to Baptism; or Arguments in favor of Infant Baptism, 10 pages.
24. Familiar Instructions for the Public Worship of Almighty God, 18 pages.
25. The Old Paths, 14 pages.
26. The Design of the Lord's Supper, 22 pages.
27. The Candidate for Confirmation Instructed, 56 pages.
28. Little Jane the Young Cottager, 46 pages.
30. An Important Discovery, or Temper is Every Thing, 18pp.
32. A Companion to the Book of Common Prayer, 86 pages.
33. The Socinian, a Narrative, 24 pages.
34. A Manual of Family Prayers, by C. J. Blomfield, D. D., 38 pages.
35. An Address to a Youth at School, 10 pages.
36. Leslie's Short and Easy Method with a Deist, 42 pp.
37. The Evidences of Christianity; by Bishop Porteus, 46 pages.
38. On the Sacrament of the Lord's Supper, 2 pages.
39. A Short View of the Church Catechism, 2 pages.
40. On the Reverence required in Praying to God, 2 pages.
41. On the Lord's Day, 2 pp.
42. An Invitation to Prayer, 4 pages.
43. On the duty of Watchfulness, 4 pages.
44. On Christian Unity; by Bishop Seabury, 10 pages.
45. A Treatise on the Nature and Constitution of the Christian Church; by William Stevens, Esq., 18 pages.
46. A Summary of the Subjects of Divine Revelation; being a Letter to a Converted Deist, by Leslie, 26 pages.
47. Episcopacy tested by Scripture, by Bishop H. U. Onderdonk, D. D., 50 pages.
48. A Pastor's Address to his Parishioners on the Season of Lent, 10 pages.
49. Content and Discontent, 10 pages.
50. The two Death-beds, 10 pp.
51. The Blessed Family, 10 pp.
52. Scougal's Treatise on the 'Life of God in the Soul of Man,' 50 pages.
53. On Hearing the Word, 14 pages.
54. The Shepherd of Salisbury Plain, 22 pages.
55. The Novice, 26 pages.
56. The Penitent, 10 pages.
57. The Thatcher's Widow 10 pages.

WELLER TRACTS.

For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1 per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp. $1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor, 92 pp. $2 per doz.
No. 7. Leslie on the Qualifications to administer the Sacraments, and on Deism, $2 20 per doz.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 20 per doz.

B. Curtis Brown, *Print.*